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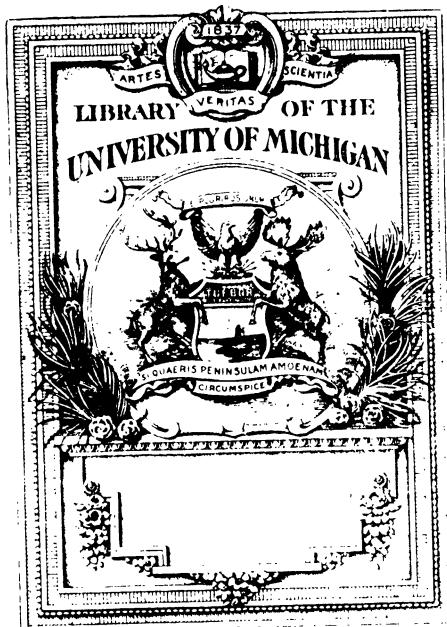
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THE BABYLONIAN EXPEDITION  
OF  
THE UNIVERSITY OF PENNSYLVANIA

SERIES A: CUNEIFORM TEXTS

EDITED BY  
H. V. HILPRECHT

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VOLUME VI, PART 1  
BY  
HERMANN RANKE

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PHILADELPHIA

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# BABYLONIAN LEGAL AND BUSINESS DOCUMENTS

FROM THE TIME OF

THE FIRST DYNASTY OF BABYLON

CHIEFLY FROM SIPPAR

BY

HERMANN RANKE, PH.D.

HILFSARBEITER A. D. AEGYPTISCHEN ABTEILUNG D. KÖNIGL. MUSEEN, BERLIN, GERMANY  
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*71 Plates of Autographed Texts and 13 Plates  
of Halftone Illustrations*

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PHILADELPHIA

*Published by the Department of Archaeology, University of Pennsylvania*

1906

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To

**Albert Tobias Clay**

Assistant Professor of Semitic Philology and Archaeology at the University of Pennsylvania

**This Volume is Dedicated  
in sincere friendship and gratitude,**



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## P R E F A C E.

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The copies of the 119 texts here published have been made in Philadelphia during the years 1902–1905. The photograph reproductions of some of the tablets, for which I am greatly obliged to the skill of Mr. W. H. Witte, of the Free Museum of Science and Art, will enable the reader to test the accuracy of the copies.

The printing had to be done after I had returned to Germany and thus consumed a considerable amount of time. The editor, Prof. H. V. Hilprecht, very kindly assisted me in correcting the proof-sheets of the autograph plates.

The arrangement of the book will need no commentary. In giving a list of the cuneiform signs I have followed the example given by Prof. Clay in Vols. X and XIV of this series of publications. I have not tried to enumerate all variants occurring in this volume, but confined myself to selecting the more common ones. On the other hand, I have not hesitated to include from Dr. Pinches' copies in *Cuneiform Texts from Babylonian Tablets* some signs which happen not to occur in my texts. This appeared to be desirable, since a sign list of the early Babylonian cursive, arranged according to the composition of the signs, has not yet been published.

In the Introduction, I have given a transliteration and translation of 19 texts, representing the different kinds of documents here published. The translations are meant to give the lay reader an impression of the contents of these early Babylonian texts and do not claim to be absolutely correct in details. Only the interesting tablet No. 96 (No. 13 of the collection) has been treated more elaborately.

I was prepared to give also copies of the dates of the unpublished Hammurabi dynasty tablets preserved in the Philadelphia Museum, but my time did not suffice to finish them. A classification of these unpublished tablets according to their contents, and a list of the personal names occurring in them, seems a desirable task for the future. I do not doubt that a careful examination of the entire collection would furnish even a goodly number of additional texts, which deserve to be published in extenso.

Neither did I find the time to go into a special study of the numerous and interesting seal cylinder impressions. A few of them will be found on the halftone plates and may be of some value for the specialist. A careful publication of all such cylinder

impressions occurring on dated tablets of the Hammurabi dynasty—as a basis for a future systematic investigation and chronological arrangement of the early Babylonian seal cylinders—is highly desirable and will find most valuable material in the Philadelphia collections.

My warmest thanks are due to my friend, Prof. Albert T. Clay, of the University of Pennsylvania, who never ceased to give me advice and encouragement in the difficult task of copying, for which his unsurpassed editions of Persian and Cassite texts have served me as a model. My friend, Dr. Arthur Ugnad, of the Berlin Museum, has read a complete proof of the Introduction and of the name lists, and I owe him a number of valuable suggestions.

Finally, my thanks are due to the Provost of the University of Pennsylvania, Dr. C. C. Harrison; to the Vice-Provost, Dr. E. F. Smith, and to the former Curator of the Egyptian Section of the Free Museum of Science and Art, Mrs. Cornelius Stevenson, for the active interest that they have taken in this work; and to Mr. Eckley Brinton Coxe, Jr., who by his generosity has very kindly facilitated its publication.

BERLIN-GROSSLICHTERFELDE, August 10, 1906.

HERMANN RANKE.

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## INTRODUCTION.

The legal and business documents of the first dynasty of Babylon are well represented in the Babylonian collections of the University of Pennsylvania.

While those excavated by the University Expedition at Nippur have been reserved for the second part of this volume, the 119 tablets here published have been taken from different collections which were bought for the University.

Twenty-one of these belong to the first Khabaza Collection (designated as Kh), which was bought for the University of Pennsylvania at London by the late Mr. E. W. Clark,<sup>1</sup> August 15th, 1888. Seventy-eight others belong to the second Khabaza Collection (designated as Kh<sup>2</sup>), which was bought for the same university at Baghdad by Dr. R. F. Harper, January, 1889. Sixteen have been taken from the Joseph Shemtob Collection (designated as J. S.). This collection was acquired in London, July 21st, 1888, chiefly through the efforts of the late Prof. A. L. Long, of Constantinople, and Dr. R. F. Harper.<sup>2</sup>

There are three tablets which belong to the second Prince Collection, which was purchased for the University of Pennsylvania by Dr. Hilprecht at Hilla, April, 1889, with money given by Dr. J. Dyneley Prince,<sup>3</sup> now Professor at the University of Columbia. One tablet remains, No. 105, which was purchased by Prof. Hilprecht in Philadelphia, 1891.<sup>4</sup>

As for the provenance of all these tablets, our information is rather scanty. None of the records of these purchases gives a clear account of the place where the tablets were found or dug up. We must rely upon "internal evidence," and this, fortunately, leads us to satisfactory results. Wherever they may have been purchased or dug up, the majority of these tablets certainly were written in the city of Sippar.<sup>5</sup> Our evidence for this is manifold.

1. Thirty-nine of the tablets mention the god Shamash (fifteen of them adding the name of Marduk and ten others giving also the name of Aja, the consort of Shamash), as

<sup>1</sup> Comp. Peters, *Nippur*, Vol. I, p. 16, and R. F. Harper, in *Hebraica*, VI, pp. 59f.

<sup>2</sup> Comp. Peters, *Nippur*, Vol. I, pp. 15f., and R. F. Harper, *Hebraica*, V, pp. 74-76.

<sup>3</sup> Designated erroneously by D. J. P.

<sup>4</sup> Designated by B(abylonian) E(xploration) F(und).

<sup>5</sup> About sixty miles north of Babylon, on the banks of the Euphrates.

the first deity in the oath formula. This is without exception the case in those tablets of the same period which were excavated at Abu Habba, the ruins of ancient Sippar,<sup>1</sup> wherever these contain an oath at all. Shamash, the sun god, was the chief deity of Sippar; but he also was the main god at Larsa. That our tablets, however, come from Sippar, and not from another place of Shamash cult, is shown by what follows.

2. Seven of the tablets mention the city of Sippar in the oath, after the names of the deities and the ruling king.

3. In six of the tablets it is clearly stated that a certain piece of land, which is being sold, is situated in one of the suburbs of Sippar.

4. Moreover, a goodly number of persons transacting business, acting as witnesses, or appearing before the court, are known to us from the Sippar tablets of the British and Berlin Museums<sup>2</sup> and are booked in my list of "Early Babylonian Personal Names."<sup>3</sup> There are no less than eighty persons who with certainty can be identified in this way.<sup>4</sup>

<sup>1</sup> Described by Seheil in his *Saison de fouilles à Sippar*. Cf. Bibliography.

<sup>2</sup> Cf. Meissner, *A. P. R.*, p. 2, n. 1, and Daiches, *Rechtsurkunden*, p. 1, n. 1.

<sup>3</sup> See Bibliography.

<sup>4</sup> Their names are:

*Abum-w(j)agar* son of *Shamash-nûr-mâtim* (time of Si); *Ahuni* son of *Nabi-ilishu* (time of I and Z); *Ahuni pashish apsîm* (time of Sd); *Arik-idi-Bîl* (time of I and Z); *Ashar(Ashri)-Bîl* son of *Bêlum* (time of Sl, Z, and AS); *Awât-Nan-nar(-NI-GIM)* son of *Zillûm* (time of H); *Awil-Ishtar* son of *Ibni-Shamash* (time of Az); *Awil-MAR-TU* father of *Nannar(-.....-UR-)AZ.1G-G.1* (time of Z); *Awil-NIN-SHAIJ(-KA)* father of *iBetetum*, or *Betatum* (time of Z); *Awil-Shamash* son of *Sin-nâdin-shumi* (time of Ae); *Awilum(a)* son of *Bûr-Sin* (time of Sl); *Ba(?)balum(-lî)-pâdû*, judge (time of Z); *Bîlshunu* son of *Hushu-bâni* (time of Az); *Bêlum* son of *Nûr-Shamash*, b. of *Itûr-Sin* (time of Sl); *Bunene-nâsir* son of (*Rish*)-*Shamash*, b. of *Sili-Shamash* (time of Ae); *Bûr-Sin* son of *Sin-shemî* (time of H); *Bûr-Sin* son of *Zillûm* (time of H); *Dâdija* father of *Rammân-sharrum* (time of Si); *Eribam* father of *Shamash-idinnam* (time of H); *Etel-bî-Sin* son of *Abu(m)-w(j)agar* (time of Z and AS); *Etîrum* father of *Warad-Sin* (time of Az); *Gimil-Marduk* son of *Sili-Shamash* (time of Ad); *Gimil-Shamash* father of *Awil-NIN-SHAIJ(-KA)* (time of Sl and Z); *Ibi-Bîl*, scribe (time of Sd); *Ibi-NIN-SHAIJ* son of *Nûr-alishu*, brother of *Idin-NIN-SHAIJ* (time of Si); *Ibi-NIN-SHAIJ* father of *Sin-rîmêni* (time of Si); *Ibiq(Ibku)-Aja*, scribe (time of Si); *Ibiq(Ibku)-ilishu, akil tamqarî* (time of Si); *Ibku-Nunitum* father of *Nâratum* (time of Si); *Ibku-Nunitum* father of *Warad-Ulmashshitum* (time of Az); *Ibku-Nunitum*, judge (time of Az); *Ibku-Sin* son of *Sharrum-Shamash* (time of Si); *Ibni-Bêl* son of *Manum-shînînshu (Manânum)* (time of Z); *Ibni-Marduk* son of *Marduk-mushalîm* (time of Ae); *Ibni-Marduk* father of *Sin-ishmeani* (time of Ad); *Ibni-Rammân, akil tamqarî* (time of Az); *Ibni-Shamash, barû* priest (time of Ad); *Ibni-Sin* son of *Marduk-nâsîr* (time of Ad); *Idin-NIN-SHAIJ*, son of *Iluma* (time of Sl and Z); *Idin-Sin*, scribe (time of Z and AS); *Ikubîsha* son of *Awil-Nannar* (time of Bi and I); *Ittimali(ki!)* father of *Nabi-Shamash* (time of H); *Ilushu-abushu* son of *Sharrum-Rammân* (time of Si); *Ilushu-bâni* son of *Kâsha-Shamash* (time of AS and Sm); *Ilushu-bâni* son of *Nabi-ilishu* (time of I and Sl); *Ilushu-ibishu* father of *Shamash-bâni* (time of H); *Ilushu-ibni* father of *Nûr-Kabta* (time of Az); *Imgur-ÜJ-KI* father of *Rish-Shamash* (time of Si); *Itti-Bîl-qinnî* father of *ÜJ-KI-idinnam* (time of Si); *Itûr-Sin* son of *Nûr-Shamash*, brother of *Bêlum* (time of Sl); *Jadîbum* father of *Yabdi-il* and *Jahzar-il* (time of Z); *Kâsha-Sin* father of *Shamash-hegalli* (time of Ae); *Libit-Rammân* father of *Sin-mushalîm* (time of Az and Sd); *Manum-kt-Sin* father of *Nûr(i)ja* (time of Z); *Marduk-mushalîm* son of *Utul-Ishtar* (time of Az); *Marduk-mushalîm* father of *iAmat-Shamash* (time of Ad); *Nêmelum* son of (*Shamash*)-*nâsîr* (time of Sm and H); *NIN-SHAIJ-idinnam, akil SAL dShamash* (time of AS and Sm); *Nûr-ilishu* son of *Zijatum* (time of H); *Qîsh-Nunu* son of *Sin-shemî* (time of Sm and H); *Qîshi-Ea*, scribe (time of Az); *Rammân-nabishti-idinnam*, scribe (time of Ae); *Rish-Shamash*, scribe (time of Sm); *Shamûb-Sin*, priest (of Shamash) (time of AS); *Sin-bêl-ablim* son of *Sin-mâgir*

5. In one case we have even duplicates in London and Philadelphia. Bu. 88-5-12-586, published in Vol. IV, p. 34 of "Cuneiform Texts from Babylonian Tablets," is identical with lines 35-39 of the obverse of No. 119 of our selection.

All these facts make it evident that the Sippar tablets of the London and Berlin as well as of the Philadelphia collections (all of them were acquired by purchase) belong to one and the same archive and probably go back to one and the same digging (by Arabs?) at Abu-Habba, from where, through antiquity dealers, they came into the hands of European and American purchasers.

This may be also true of some tablets of our selection which seem to have been written in Babylon (cf. p. 9). For some reason or other they may have been brought to Sippar and kept there in the archives. These tablets are Nos. 18 and 26, which mention only the god Marduk in the oath formula. No. 26 also states that the legal case recorded in it was brought before the court at Babylon.

If we dispose of those which for one of the five reasons mentioned above have to be considered as coming from Sippar and also of those which seem to have been written at Babylon, there remains a comparatively small number of tablets which are of uncertain origin. As they have been purchased with the Sippar tablets, there is some probability that they also came from Sippar. But since this is not absolutely certain, the title of this publication as tablets "chiefly from Sippar" would seem to be justified.

A word should be said about the selection of texts for this volume, since the Kh Collection contains about 125, the Kh<sup>2</sup> Collection over 400, the J. S. Collection about 75, and the D. J. P. Collection 13 commercial and legal documents of this period. A publication in full of the whole material did not seem advisable. Most of the texts of the same class show more or less the identical phrases and if we would increase, e.g., the purchase and lease contracts to the double or triple amount, the additional harvest for the philologist and historian would be small. Only of the rulers preceding *Hammu-rabi* (their records as yet being comparatively scarce) have I given all the tablets which are found in the collections above mentioned. The same is true, and for the same reason, of the tablets of *Abi-cshuh* (excepting eleven<sup>1</sup> tablets and fragments, most of which are almost entirely illegible) and of *Samsu-ditâna*. Of the tablets of the other kings (*Hammu-rabi*, *Samsu-iluna*, *Ammi-ditâna*, and *Ammi-zaduga*), which form the bulk of

(time of Si); *Sin-ishmeani*, judge (time of Az); *Sin-mushalim*, high priest of *Nunitum* (time of Ae); *Sin-rîmêni*, *hazanum* (time of II and Si); *Sin-shemê* father of *Bélânum* (time of Si and Ae); *Ubâr-NIN-IB*, scribe (time of I and Si); *Utu-Ishtar*, scribe (time of Ad); *Uzi-bitum* father of *iErishti-Aja* (time of Si); *Warad-ilishu*, judge (time of Ad); *Waradkinunim* (time of Az); *Warad-Sin*, priest (of Shamash) (time of AS and Sm); *iDamiqatum* daughter of *Shamash-(tabbâshu)* (time of AS); *iErishti-Aja* mother of *Uzi-bitum* (time of Si); *Ishtar-ummâ*, scribe (time of Si); *iTabni-Ishtar* daughter of *Nabi-(Sin)* (time of Si and AS); *iUmmi-fâbat* (time of Si).

<sup>1</sup> C. B. M. 50, 51, 150, 343, 386, 566, 1233, 1338, 1388, 1504, 1537.

these collections, I have made a selection of the best preserved and most interesting specimens, at the same time trying to have every class of transactions, etc., represented.

The shape of the tablets varies, as does their color. Almost all shades, from the lightest gray to the deepest black and all varieties of brown and red, are represented. The size varies according to the contents. Real contract tablets are larger than mere notes of receipt (cf. the photographic reproductions on plate XII), while the unique tablet recording a number of different purchases (No. 119) surpasses by far the usual size of contract tablets. Many of the tablets are simply sun-dried, especially those belonging to the earlier rulers. Later, the custom of baking prevails and is found always with the so-called "case tablets." For these cf. Prof. Clay's description in the Introduction to Vol. 14 of this series. With some of the tablets it is evident that the clay has been kneaded by the hands, the result being that especially the long sides are bulging out at the edges. In one of the tablets (No. 84, cf. the photograph on pl. VIII) the impressions of the fingers of the scribe's left hand are clearly visible. Some of the tablets were covered with salt and the inscriptions thus rendered illegible in parts. In case they were burnt this could be removed by soaking the tablets in water for several days or weeks. In two cases (Nos. 110 and 111), when the tablets were simply sun-dried, they were first sent to a kiln in Doylestown, Pennsylvania, where they were burnt, and after that they were soaked in water.

The cuneiform script of this period is rather well known, especially from the excellent copies of Dr. Th. G. Pinches (see Bibliography), and, on the other hand, from the photographs of the Hammurabi Code in Scheil's publication. The former represent the cursive of the Babylonian scribes who had to write business documents, and therefore had to write quickly, and is identical with the writing in the texts here published. I have tried to copy the signs as faithfully as possible, and as I learned by practice, I hope that the later copies will be found to give a fairly accurate picture of the originals. The impression which the copies give will be corrected and supplemented by the photograph reproductions. The second kind, which was used by the lapidary for the more elaborate and lasting stone inscriptions, is represented by the seal impressions which are found on some of our tablets. In a few cases (Nos. 88 and 96), where they are especially beautiful and numerous, I have reproduced them on the plate. Some others are shown in the photographs.

As the tablets here published represent a space of more than 250 years, a development of the script from more complicated to simpler forms is very noticeable. The state of picture writing lies far back of the time when even the earliest of these tablets were inscribed. But the characters on the earlier tablets show by a greater number of composing wedges more similarity with the original picture than those on the later ones, and

at the same time we find more variants of the same sign on the older tablets. The scribes seem to have been more or less at liberty in their orthography, and by far the greater number of variants for the single signs, as given in the sign list, is taken from texts of *Samsu-iluna* and his predecessors.<sup>1</sup> On some of *Samsu-iluna*'s tablets and on those of his successors we notice a certain stability of the signs. A rather simplified cursive orthography, which shows much similarity to the later Neo-Babylonian characters, seems to have become the standard at the schools of scribes.

In spite of this general uniformity, certain differences in the handwriting of different persons are obvious. Notice, *e.g.*, the tablets Nos. 61, 62, 68 or 73 and 78 or 105 and 108, each group being written by one scribe. It is not surprising that some of the scribes were more careful than others. The tablet No. 105, which evidently was prepared with great care, must be considered as one of the finest specimens of its kind. A number of others are written rather carelessly, and the fact that the scribes were forced sometimes to write a number of tablets in a short time probably accounts for the several scribal errors which we are able to detect.

A special feature of these tablets are the impressions of seal cylinders, containing the names of their owners, or showing strange pictures of mythological or ceremonial scenes. These impressions were made on the soft clay tablet before it was inscribed—by rolling the cylinder over its surface, sometimes repeating this process for a number of times, as if they wanted to be absolutely sure that the document bore the imprint of the persons interested in its contents. The seal impressions containing pictures of deities, men, and animals are partly as yet unintelligible as to their meaning and purpose. Of special interest are the impressions on No. 28. There we have the pictures of several deities with their names attached to them. Thus we have portraits of the god *Ea* and of his consort *Dam-gal-nun-na*.

In the tablets here published, all the rulers of the first dynasty of Babylon are represented, with the exception only of *Su(mu)-abum*.<sup>2</sup> Concerning the representation of the different kings in the present volume, cf. p. 5f.

<sup>1</sup> Cf. Daiches, *l.c.*, p. 3.

<sup>2</sup> The rôle played by this king is still somewhat vague and his reign may have been subjected to disturbances of political kind (cf. Lindl, *Datenliste*, p. 360). We have no inscription of his time, excepting a single contract tablet (recording the purchase of a piece of land) in the Berlin Museum (*V. A. Th.*, 915–916), published in transliteration and translation by Dr. Peiser, *K. B.*, IV, pp. 10 and 11. (Another tablet, preserved in the British Museum but as yet unpublished, is referred to by Meissner, *A. P. R.*, p. 4.) Besides, his name is never mentioned outside of the lists of kings and the date list of the first dynasty of Babylon. From these lists it appears that he was considered the founder of this dynasty. From the latter we learn, in addition, that he built the walls of Dilbat and of another city; that he built temples for *Ninsinna* and for *Nannar*; that he made a crown for a deity of the city of Kish, and that he destroyed the city *Kazallu*. He left no descendant on the throne of Babylon, and *Hammu-rabi* (Code, Col. IV, 67f.) as well as *Ammi-ditâna* (cf. King, *Letters*, III, 207) when referring to their royal predecessors mention not his but *Sumu-la-il*'s name in a fashion which would lead us to regard *Sumu-la-il* as the founder of the dynasty, did we not know differently from the chronicles.

Beside the recognized kings of the dynasty, we find three rulers represented whose names are not found in the lists of kings. They are *Iluma-Ila*,<sup>1</sup> *Immerum*, and *Bunulahutun-Ila*,<sup>2</sup> all familiar to Assyriologists from previous publications. It was known before that the latter two were contemporaries of *Sumu-la-il* (cf. *P. N.*, p. 43 and p. IXf.). I am now able to show that also *Iluma-Ila* has to be placed in the same rank with the others. A certain person, *Sin-rabi* the son of *Huba*, is mentioned in an *Iluma-Ila* tablet (2 : 14) as well as in a document of *Immerum's* time (5 : 3). This shows that both rulers must have been contemporaries.

In *P. N.* (p. 44) the supposition has been given that *Iluma-Ila* may have been the predecessor of *Immerum* at Sippar. In favor of this, it must be said that none of the five tablets of his time which so far are generally accessible, mentions his name together with one of the kings of the first dynasty. This may be due to the scarcity of our present material, but until further evidence is found, we may suppose that *Iluma-Ila* was an inde-

<sup>1</sup> This, after all, seems to be the most probable reading of the name, usually written *AN-M.1-NI-LA* (cf. Lindl, *Datenliste*, p. 363, and Daiches, *Rechtsurkunden*, pp. 33–37). For *NI* with the reading *i* in these texts (*Diss.*, p. 10 and n. 4), cf. now the names *Jahzar-il* (10 : 6, written *Jahzar-NI-il*, and identical with *Jahzar-il*, *P. N.*, p. 113, written *Jahzar-AN*) and *Jash-maq-el* (1 : 17, written *Jashmaq-NI-el*). In analogy to this, we would have to read *AN-M.1-i-la*, which most probably was read *Ilu-ma-i-la*. The meaning “Truly, a god is *Ila*,” would be supported by the writing *AN-M.1-AN-I-LA* (*C. T.* VIII, 26–380), to be read *Ilu-ma-dI-la*, which shows *Ila* to be a special deity, by prefixing the determinative. The personal name *Ilu-ma*, cf. *P. N.*, p. 104, would be abbreviated from names like *Iluma-Ila*.

If this *Iluma-Ila* should be identical with the *Iluma-ilu* (written *AN-M.1-AN*) of the list of kings of *URU-KU* (cf. Delitzsch's note in Lindl, *Datenliste*, p. 363) it would show that at least the first king of this dynasty did not succeed in time the first dynasty of Babylon. At this place, it should be emphasized that the whole “second dynasty of Babylon” is known to us only from the lists of kings, giving the names of eleven rulers of *URU-KU*, ruling altogether 368 years. These lists are still surrounded by a more or less mysterious cloud, and it looks very much as if they referred to kings contemporary with the first dynasty. *Iluma(-ilu)*, the first king in the lists, is perhaps identical with *Iluma-Ila*, contemporary of *Sumu-la-il* (hardly with a certain *Iluma*, the dedicator of an inscription to *Sin-gāmil* of Erech, Hommel, *Geschichte des alten Orients* [Goeschen, 1904], p. 64. The word *GISH-DUB-BA*, following the name of this man in the inscription, is not part of the name [Radau, *History*, p. 226, n. 1], but the title of the dedicatory. He was a “scribe” [*mār GISH-DUB-BA=tupsharrum*], like the man who dedicated an inscription to *BIL-GUR*, brother of the king of Erech [Radau, *l.c.*, p. 221]). *Damqi-ilishu*, who is mentioned in the third place, occurs only once on a contract tablet (published *Recueil des Travaux*, etc., XXIII, p. 93f.), which, according to Scheil, seems to belong to the time of the earlier kings of the *Hammu-rabi* dynasty. The *GŪL-KI-SHAR* mentioned on the boundary stone of *Bēl-nādin-aplu i:* called king of “the land of the sea,” and not king of Babylon. Of the other eight kings we know nothing outside their being mentioned in the lists, and on the basis of our present material it would seem reasonable to assume that the Cassite kings, beginning with *Gandish*, succeeded (perhaps after an interregnum of political disturbances) the “*Hammu-rabi* Dynasty” on the throne of Babylon, unless other historical facts will be found which speak decidedly against this. In this connection, we should note the mentioning of a Cassite soldier, *Warad-Ibari* (*P. N.*, p. 174), in texts of *Ammi-zaduga's* time, and the army of the Cassites mentioned in the date of the ninth year of *Samsu-iluna* (King, *Letters*, III, p. 242f. and n. 81). In the Nos. 105 and 108 of our selection, a man by the name of *Warad-Ibari* even holds the office of a scribe. It must be said, also, that the contract tablets dated in the time of the Cassite rulers, which were found by the Expedition of the University of Pennsylvania at Nippur, greatly resemble the similar documents of *Ammi-zaduga's* and *Samsu-ditāna's* time.

<sup>2</sup> Formerly read *Bungun(?)-ila*, but cf. *P. N.*, p. IXf.

pendent ruler at Sippar, while *Sumu-la-il* was king at Babylon. *Immerum*<sup>1</sup> may have been *Iluma-Ila's* successor, and his independent rule may have been brought to an end when *Sumu-la-il* incorporated the old centre of the Shamash-cult into the great Babylonian kingdom.<sup>2</sup>

But he left him as a viceroy, entrusted him with the care of the city, and granted him the right of having his name appear in the oath formula and in the dates of legal documents written at Sippar. *Bunutalbtun-Ila* may have succeeded him in this capacity. He even had the title "king," which so far has not been found in connection with *Immerum's* or *Iluma-Ila's* names.<sup>3</sup> But only during *Sumu-la-il's* reign does such a vice-royship seem to have existed—whether only at Sippar, or at other cities as well, we do not know. When *Zab(i)um* became king, the Babylonian empire was so firmly established that at Sippar, as well as in the other cities, he was the only recognized ruler.

Another interesting fact contained in our tablets is that once (in No. 9) the names of *Sumu-la-il* and *Zab(i)um* occur together in the oath formula. *Sumu-la-il* reigned for thirty-six years, and he probably had to conquer much resistance before the kingdom was united under his sceptre. Supposing that he was a man of thirty or thirty-five when he took possession of the throne, he would have been well advanced in years towards the end of his reign. At any rate, he seems to have made his son *Zab(i)um* co-regent.<sup>4</sup>

Of especial interest, historically, are the two tablets mentioned above as having been written probably at Babylon, Nos. 18 and 26. In both of them, just like in the tablets of *Sumu-la-il's* time, the names of more than one ruler appear in the oath formula. In No. 26 they are *Hammu-rabi* and *Shamshī-Adad* (cf. the announcement in *P. N.*, p. X). In No. 18 they are *Sin-mubaliṭ* and "Bēl-tābi and his wife"(?). I have called attention to the fact that *Shamshī-Adad* is an Assyrian, not a Babylonian name, and that in all probability this man whose name is attached to that of the Babylonian king was the ruler (king or *patesi*) of Assyria, a contemporary and probably a dependent of *Hammu-rabi*. If this supposition (accepted by Dr. King, cf. his *Tukulti-NIN-IB*, p. 55f. and p. 56, n. 1) be correct, one would be tempted to infer that the occurrence of the name of *Bēl-tābi* together with *Hammu-rabi's* father has to be explained in a similar way. It must be noted that also the name *Bēl-tābi* is not found in the list of early Babylonian

<sup>1</sup> The tablets mentioning only his name are *C. T.* VIII, 47–2439A and 2527, *M. A. P.*, Nos. 10, 35, and 38, and the Nos. 3, 4, and 5 of our selection.

<sup>2</sup> Another person who tried to sustain his independence against *Sumu-la-il* was *Jahzir-il*, mentioned in the dates of the eighteenth and twenty-fifth years of *Sumu-la-il* (*Lindl, Datenliste*, p. 346).

<sup>3</sup> Another king who belonged to the same period is *Manabatel*(?). His name occurs in a tablet published by Dr. Pinches in the *Journal of the Royal Asiatic Society*.

<sup>4</sup> It may be mentioned here that the tablet No. 11 of our selection gives the names of at least two hitherto unknown years of king *Zabium*.

personal names. On the other hand, *Tâb-bâli* (with reversed name elements) is known as the name of eponym rulers in the later Assyria.<sup>1</sup> *Bél-tâbi*, then, would have been a predecessor of *Shamši-Adad*, and contemporary of *Sin-mubalît*, and thus the earliest Assyrian ruler whom we can date with certainty.

The exact relation of these Assyrian rulers to the kings of the first dynasty of Babylon is not yet known. The way in which Assyria is mentioned in *Hammu-rabi's* letters (cf. King, *Letters*, Vol. III, p. 3ff.) and in his law code (cf. Harper, *Code H.*, Col. IV, 55ff.)<sup>2</sup> favors the supposition that Assyria was dependent upon the Babylonian empire at *Hammu-rabi's* time. To *Hammu-rabi*, the mighty consolidator of North and South Babylonia, Assyria, fearing for her welfare, may have bowed, becoming a vassal state under his suzerainty. At *Sin-mubalît's* time perhaps only friendly relations were in existence. The very strange and unique fact that *Bél-tâbi's* wife (a Babylonian princess?) is mentioned in the oath formula after her husband's name may be explained as an act of courtesy on the part of the Babylonian king.<sup>3</sup> Perhaps the man who entered the contract (the tablet contains the purchase of a slave) was an Assyrian (or a Babylonian official in Assyria) who had visited the capital. In a similar way we may have to account for the occurrence of *Shamši-Adad's* name in No. 26 (this tablet records a decision of the court at Babylon). At any rate, it is noticeable that in both cases where Assyrian rulers are mentioned, the tablets were written at Babylon, not at Sippar.

The possibility of dating these documents is threefold.

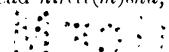
1. The approximate date of a tablet can be gathered from its form, from the character of its inscription, from the language and phrases used in the inscription, and from the personal names that occur in it. Taking all these evidences together, it is nearly impossible not to recognize a tablet as written during the *Hammu-rabi* dynasty, even if it otherwise contains no date whatsoever.
2. Many tablets contain, at the end of the transaction, a real date giving month and day of a certain year, and mostly—although not always—mentioning the name of the present ruler.
3. In the more important documents, especially in the records of sale and of judicial decisions, the record itself—before the witnesses are enumerated—is concluded by an oath, and in this oath, with few exceptions, the name of the king is mentioned.

I have included in the present volume only tablets which can, according to 2 and 3,

<sup>1</sup> Cf. *III R.* 1, II, 4; *IV*, 7; *IV*, 28, and *II R.* 63, X, 6.

<sup>2</sup> Cf. also the mentioning of *Ashshur* in the private letter Bu 91-315 (C. T. VI, 19), translated by H. W. Montgomery, *l. c.*, p. 17ff.

<sup>3</sup> We would expect *hîrti(m)shu* or *hirati(m)shu*, instead of *hîriti(m)shu*. *Hîritu* may be due to the influence of the i in the first syllable (cf. Ungnad, *Babylonisch-assyrische Grammatik*, München, 1906, § 5a,<sup>3</sup>)—or should we have to read *hîrti(m)shu*, “his wives” (instead of the regular *hirâtishu*)?



be proven as having been written under a certain king of the first dynasty of Babylon (adding only the contemporary rulers at Sippar, cf. p. 8).

In the chronological records of these documents the years of the single kings are not counted, as it is the custom from the Cassite dynasty on until the latest Babylonian times. Each year had a name, by which it was known throughout Babylonia. Business order made it necessary that all documents in the country should be dated in a consistent manner, and thus we hardly are wrong in supposing that the name for each year was chosen—whether by the king or by the priests we do not know, probably by both—during the last days of the old year, and that announcements were sent to the different cities in time, so that by the first of Nisan every scribe knew how he had to date his documents for the following year. A certain freedom was allowed as to the strict observance of the full name of a year. We find the same year referred to sometimes in a longer, sometimes in an abbreviated formula. Besides, while most of the dates are written in Sumerian, some (cf. Nos. 21 and 32 of our collection) are written in Semitic Babylonian. A very interesting tablet (V. A. Th. 670, Berlin Museum), that probably represents such an announcement of the name of the new year to one of the Babylonian cities, has been published recently by Dr. Peiser (*O. L. Z.*, 15th January, 1905). It contains the full formula of the name of a year of *Ammi-ditâna*'s reign, first in Sumerian, then (on the reverse) in Semitic.<sup>1</sup> The chronicle of the kings of the first dynasty of Babylon<sup>2</sup> gives us a possibility of arranging all these different year formulæ in a chronological order, the chronicle giving an abbreviated form of each formula. Unfortunately, this chronicle is approximately complete only up to the end of *Samsu-iluna*'s reign. The dates of *Abi-eshul* are almost entirely broken off, and of *Ammi-ditâna*'s reign the first twenty-one years (with the exception of six, which have been designated as  $x + 1$ ,  $x + 2$ , etc., cf. *P. N.*, p. 53f.) are missing. Besides, the chronicle having been compiled during the tenth year of *Ammi-zaduga*, we learn nothing about the formulæ for the following twelve years of his reign, nor for the thirty-one years (if the list of kings is correct) of *Samsu-ditâna*. Therefore, we have at present to content ourselves with merely collecting the dates referring to these later kings, hoping that some day another chronicle will be found which will enable us to arrange them in chronological order.

A word should be said about the names by which the Babylonians called their years.

<sup>1</sup> An interesting feature of this inscription is, that it proves conclusively that *lugal-e* on an early Babylonian tablet is not *shar Bâbili* (Hilprecht, *Assyriaca*, p. 22, n. 1), but corresponds merely to *sharrum*. The *e* is an augment of the “*l mouillé*” (spoken something like *lugaje*) as is the *a* in *inim-mal-mal-a* (cf. *P. N.*, p. 12, n. 2). The same twenty-ninth year of *Ammi-ditâna* is referred to in two unpublished contracts of the Kh<sup>2</sup> Collection (*C. B. M.*, Nos. 1491 and 1670). A similar tablet (V. A. Th. 1200), giving the date of a year of king *Samsu-ditâna*, has been published by Dr. Messerschmidt (*O. L. Z.*, 15th July, 1905).

<sup>2</sup> Published first in Dr. Pinches' copies then by Dr. King, and translated and commented upon by Drs. Lindl and King (see Bibliography).

The first year of each king seems to have been designated always as "the year" of this particular king.<sup>1</sup>

The name formula of all the other years refer to a certain event<sup>2</sup> which, it has been supposed, took place in the preceding year<sup>3</sup> or in the year itself.<sup>4</sup>

The question is: should we translate, e.g., the date in No. 21 of our selection *shattum bit Nannar Bābili Hammu-rabi ushbishu*<sup>5</sup> by: "the year in which H. built the temple of Nannar at Babylon" or "the year in which he had built it"? In other words, had this year received that particular name because H. built the Nannar temple in it, or because it follows the year in which he built it? Both answers meet with difficulties. In the first case (King), how can you date a document on the first of Nisan according to an event which takes place during the course of the following year? In the second case (Lindl, Delitzsch), there is no indication anywhere that the event mentioned did not take place in the year which received its name from that event, but in the preceding one; and why should a year be called after an event that did not happen in that particular year, but in another one?

A glance over the kind of events which are recorded in the date formulæ may give us some help in this dilemma.

By far the greater number of the date formulæ which are preserved in the chronicle from *Sumu-abu* until the tenth year of *Ammi-zaduga*, record the building of walls, the building of temples, the digging of canals, the dedication of shrines or statues, etc., to certain deities, through the king. To these formulæ correspond a comparatively small number which have reference to historical events, the capture of cities, the defeat of a

<sup>1</sup> A difficulty arises when we try to count up the years. As it is not likely that the kings died or abdicated on the 30th of Addaru, should we suppose that the last year of *Sin-mubalit*, for instance, and "the year of king *Hammurabi*" are one and the same year? The final summary at the end of the chronicle (cf. King, *Letters*, p. 252), which evidently counts forty-three full years for *Hammu-rabi*, thirty-eight full years for *Samsu-iluna*, etc., speaks against this. It seems that the "year of king *Hammu-rabi*" began with the first Nisan of *Hammu-rabi's* reign, and according to what follows below, we may suppose that on the first New Year's day of the new king a solemn coronation ceremony (to use a modern term) took place, although for the last months he already had taken the place of his deceased predecessor. Since *shattum Zabum* (*Abil-Sin*) *ana bīt abishu īruba* cannot be considered as a translation of *MU-Zabum* (*Abil-Sin*). *LUGAL-E* (cf. Lindl, *Datenliste*, p. 363, and King, *Letters*, pp. 220 and 222), it is very suggestive that these two instances have preserved us the name which the rest of a year received after the king's death. The thirty-sixth year of *Sumu-lail* bore the name given in the chronicle until the day of the king's death. With the day on which his successor mounted the throne its name was changed into "year in which *Zabum* succeeded his father," and this was kept up to the 30th of Addaru. The following first of Nisan was the first day of the "year of king *Za-b(i)um*."

<sup>2</sup> In some cases (cf. 6 and 7, 11, 13 Sa; 2, 4, 6, 8, and 9, 14 and 15 and 16 and 17, 21, 23, 33, 36 Si; 14 Z; 18 AS; 4, 6, 9 Sm; 29 and 30 Si) a year is designated as "the year after" or "the second year after" and in one case even "the third year after" that in which a certain event took place. Compare the thirty years named after the conquest of Isin, in tablets dated during the reign of *Rim-Sin* (Lindl, *Datenliste*, p. 382ff.).

<sup>3</sup> Lindl, *Datenliste*, p. 345; Delitzsch, *Randbemerkungen*, p. 403.

<sup>4</sup> Compare King, *Letters*, III, p. LVIff.

<sup>5</sup> The text gives a second *Nannar* after the word *shattum*, but this seems to be due to a mistake of the scribe.

foreign army, etc. Considering the necessity of having a name for each year from its very beginning, and considering also that it is natural to name a year after its own events, and not after those of another however closely connected one, it appears at once that by far the majority of those year's names are such that they could have been arranged beforehand. We have only to assume that before the end of the old year the king decided that in the coming year he would begin the building (or repairing) of such and such a wall or temple, the digging of a certain canal, that he would dedicate a certain object to one of the temples, etc. On the first of Nisan then, in all probability, a solemn ceremony followed, at which the year received its name. At this ceremony the act referred to in the name may have been performed symbolically by the king in laying the foundation stone of a wall or temple, unveiling the statue of a deity, etc. The name referring to this ceremony was kept for the whole year, unless an event of unusual importance took place during its course. In such a case, it seems that the formula was changed for the rest of the year so that it now referred to this particular event.<sup>1</sup> Thus we have an explanation for the fact that sometimes two different names are found for the same year.

According to the contents, the tablets of this volume, as the tablets of the *Hammurabi* dynasty in general, may be divided into three classes :

1. Contracts,
2. Decisions of the Court,
3. Memorandums, Lists, etc.

The tablets belonging to the first and second classes being legal documents, invariably contain the names of a number of witnesses who were present at the legal act. In the tablets of the third class, as we should expect, no names of witnesses are found.

The CONTRACTS are of different kind, well illustrating the various sides of commercial and social life. A short summary of the texts here published (with references to similar texts appearing in former publications<sup>2</sup>) will make this clear.

<sup>1</sup> An illustration for this is found in the date of the tablet Sm 42, which was written on the 6th of *Addaru* in the year "which followed" the year *GU-ZA BARA MAH dLUGAL . . .*. From the names of the witnesses we learn that this date must refer to one of *Sin-muballit*'s years. When examining these, we find the 16th year having the name *GISH-GU-ZA B.1RA-MAH d. . . .* But we fail to find an *USH-SA* year following it. The 17th year, in the list, is called after the conquest of the city of *Isin*. Now, the contracts Sm 14 and Sm 36 (the former one written on the 13th of *Ajaru*) are dated according to this conquest. From these facts, we would conclude that the name of the 17th year of *Sin-muballit* was changed after the conquest of *Isin*, which in all probability took place in the time between *Addaru* 6th and *Ajaru* 13th. For a similar custom among the ancient Egyptians of the "Old Empire," cf. H. Schaefer, *Ein Bruchstück altaegyptischer Annalen*, Berlin, 1902, p. 11f.

<sup>2</sup> For these texts the abbreviations have been used which I have adopted in *P. N.*, cf. *ib.*, pp. 45–56. The early Babylonian texts published by Strassmaier (see Bibliography) have been quoted as Str. 1, Str. 2, etc.; those published recently by Professor Thomas Friedrich (see Bibliography) as Fr. 1, Fr. 2, etc. The quotations S1, S2, etc., refer to the Sippar contracts published by Dr. Scheil in *Une Saison de fouilles à Sippar* (see Bibliography). The undated texts published in Meissner's *Altbab. Privatrecht* have been quoted as M. A. P. 1, M. A. P. 2, etc.

PURCHASE of a slave (No. 18<sup>1</sup>), of fields (Nos. 1. 3. 4. 5. 11. 12. 14. 61. 88. 105<sup>2</sup>), of houses (Nos. 8. 9. 13. 22. 43. 57. 63. 76<sup>3</sup>), of . . . . (Nos. 2. 16. 20. 108<sup>4</sup>). No. 37 is the record of ransoming the paternal house which had been sold to strangers.<sup>5</sup>

EXCHANGE of houses (No. 65<sup>6</sup>).

HIRING of a servant (No. 107<sup>7</sup>).

LEASES of fields (Nos. 39. 42. 53. 74. 77. 83. 89. 90. 94. 112<sup>8</sup>), of a garden (No. 23<sup>9</sup>), of houses (Nos. 30. 34. 35. 36. 47. 49. 51. 78<sup>10</sup>), of a *rugbu* (No. 33<sup>11</sup>).

LOANS of money (Nos. 27. 45. 67. 87. 97. 111. 115?<sup>12</sup>), of grain (Nos. 38. 64. 75. 86. 98<sup>13</sup>).

DONATIONS, including dowry contracts (Nos. 84. 95. 101. 116<sup>14</sup>).

<sup>1</sup> For this group of texts cf. Sm 12, H 16. 23. 87. 93. 102 (girl, slave and ox), Si 1, Ae 2. 8, Az 36 and Sd 6.

<sup>2</sup> Cf. the texts Bu 91–380 (VIII, 26) and 91–2378 (VIII, 38), both dated under *Iluma-Hla*; Sa 1?, I 4?. 5. 6, Z 5. 6. 7. 10. 11. 15, AS 6. 11. 17. 24, Sm 13. 22. 27, H 8. 12, Si 58. 63. 66. 74, U 2, Bu 91–558 (VIII, 25), Fr. 7, and Fr. 48. Compare also the texts referring to the purchase of gardens: I 1, Si 6, H 74, 97 and 103.

<sup>3</sup> Cf. the texts recording the purchase of *E-RÙ-A*: Bu 91–877 (VIII, 41) (time of *Iluma-Hla*), I 3, Si 8, Z 12. 14, AS 12. 15. 18. 19. 25, Sm 7. 11. 15. 24. 26. 32, H 3. 5. 14. 24. 36. 40. 46. 58. 65. 66. 80, Si 29. 34. 46. 52. 53. 54. 57. 64. 69, Str. 13. 14. 23. 24. 76. 84. 96. 97. 99; of (*E*-)*KI-GÄL*: AS 15, Sm 16. 17. 20. 23. 36, H 9. 22. 92. 94?, Si 11. 49. 59, Str. 5f. 15f.; of (*E*-)*KISL.1H*: Si 9, AS 18, II 7. 25. 44. 56. 63. 86, Si 51, Str. 2. 98; of (*E*-)*KI-SHUB-BA*: II 59. 71, Si 13. 14. 19. 20. 21. 23. 35. 36. 37. 38. 39. 40. 41. 42. 43. 70. 72, Str. 7f. 11f. 19. 22. 43. 100; of *E-NUN*: H 21, Si 18. 48, Str. 24. 89?; of *E-KI*: H 72. 75, Str. 85, cf. perhaps Bu 91–976 (VI, 40); of *bitum ushubbum*: Str. 90; of *bitum burubalam*: Z 14, AS 13. 16; of *bitum*: Bu. 88–535 (IV, 43); of *bitum mala bazù*: Si 68.

<sup>4</sup> In these texts the signs containing the purchased object have been broken off. Cf. the published texts H 29. 73, Si 27 and 44; Fr. 70, Str. 101.

<sup>5</sup> Cf. Si 50.

<sup>6</sup> Cf. the texts H 38. 65. 84. The texts AS 14, H 11 and 55 (cf. also H 101) record exchanges of fields; Si 65 an exchange of slaves.

<sup>7</sup> Cf. the texts Sm 37, H 27. 50, Si 2. 12. 15. 17. 33, Bu 91–1081 (VI, 41); S? (Scheil, *Saison*, p. 129). S 286; Fr. 8. 11. 15. 19. 32; M. A. P. 53, 54, 58, 61.

<sup>8</sup> Cf. the texts Si 12, AS 1, H 51. 54. 81, Si 32, Ae 3. 7. 9, Ad 1. 3. 12. 14. 30, Az 5. 6. 10. 14. 15. 16. 18. 26. 28. 29. 31. 33. 37. 42, U 5. 18, Bu 88–604 (IV, 39), 91–797 (VIII, 40), 91–1051 (VIII, 42), 91–1057 (VI, 41); S 91. (99.) 102. (225); Fr. 2. 5. 14. 28. 34. 36. 39. 42. 49. 51. 53. 57. 59; M. A. P. 72, 73, 77.

<sup>9</sup> Cf. the text Fr. 61.

<sup>10</sup> Cf. the texts H 47. 48. 108, Si 55 (*E-KI-SHUB-BA*), Ad 28. 29, Az 41, Sd 8; S 13(!); M. A. P. 71.

<sup>11</sup> Cf. U 20; Fr. 20. 23. 24. 30. 40; M. A. P. 65. The lease of a *girru* is recorded in H 107, Az 27. 30, and Sd 1 (cf. S 316); the lease of an *E-GUSHUR-RA* (*urû?*) in Ad 11 and Az 22; the lease of ships in Fr. 43 and 44.

<sup>12</sup> Cf. the texts I 2, Z 2, Sm 4. 8. 9, H 17. 26. 28. 33. 37. 53. 82, Si 62, Ad 18. 25. 27, Sd 3, U 19, S 60. 103; Fr. 21. 25. 35. 54. 56. 66; M. A. P. 8. 15. 18.

<sup>13</sup> Cf. the texts AS 3, H 43?, Ae 11, Ad 21. 26. 31, Az 34, and the undated text Bu 88–655 (IV, 46); Fr. 16. 18. 55; M. A. P. 20. 23. 24. A loan of grain and money is recorded in Bu 91–1182 (IV, 21), Fr. 58; a loan of sesam in Ad 10; a loan of wool in Ad 4. 8, Az 3. 11. 19.

<sup>14</sup> Cf. the texts AS 21, Sm 1. 5. 21?, H 13. 60. 67. 77. 79. 88, Ae 5. 10, Ad 16, U 1. 9. 12, and the undated texts Bu 88–585 (IV, 34), Bu 91–371 (VI, 21), and 91–709 (VI, 37); S 10. 77. (263); M. A. P. 5, 7, 99.

ADOPTIONS (Nos. 17<sup>1</sup> and 96<sup>2</sup>).

DIVISIONS of inheritance (Nos. 28. 50. 62<sup>3</sup>).

The tablets containing DECISIONS OF THE COURTS (numbering altogether eight) have reference to the different cases which we find represented in the first group. Contracts were not always strictly observed, and in such cases a lawsuit followed.

We have texts with *irgum(ā)* (6 ? 58. 60<sup>4</sup>), *idinā* (10<sup>5</sup>), *isniku* (59<sup>6</sup>), *izzat(?)* (26), whereas in one text the word is broken off (No. 15<sup>7</sup>).

The group of texts in which merely the decision of the court is given<sup>8</sup> is not represented in our selection.<sup>9</sup> No. 7 simply states the refusing of any complaint.<sup>10</sup>

Two contract tablets remain, which cannot be classified with the others (Nos. 19. 44<sup>11</sup>).

The third group of texts embraces all those tablets which are no legal documents.

They are MEMORANDUMS of different kinds (Nos. 21. 31. 40. 46. 48. 55. 66. 68. 70. 71. 73. 79. 81. 82. 85. 102. 103. 106. 109. 110. 113. 114. 117<sup>12</sup>), RECEIPTS (Nos. 24. 25. 32. 52. 54,<sup>13</sup> and 69. 72. 80. 91. 99. 100. 118<sup>14</sup>), and various LISTS (Nos. 29. 41. 56. 92. 93).

<sup>1</sup> Cf. the texts Sm 31, H 34. 78. 98, U 8, and the text M. A. P. 93 (time of *Rim-Sin*); and the undated texts M. A. P. 96. 97. 98; Str. 94. Compare also the somewhat similar texts H 2. 52. 100. The cutting off of an adopted person is recorded in the text Sm 30.

<sup>2</sup> Cf. the texts Sl 5, AS 9. 20, Sm 34(!). II 20, and cf. the marriage contract Sl 3. Other contracts recording a marriage are Z 13, H 39, Si 47. 73, Ad 13, U 13. 14, and the undated texts M. A. P. 89. 92, and Bu 91-707 (VI, 37). The record of a divorce is found in Sm 35.

<sup>3</sup> Cf. the texts Sl 1. 13, Sm 3. 6. 18. 25. 28. 29. 39. 40. 41, H 6. 10. 19. 30. 31. 42. 45. 74. 90. 96, Si 4. 22. 56? 75, Az 17. 40, U 3. 12. 15, and the undated texts Bu 91-685 (IV, 22); Str. 105; and cf. the similar texts Sl 4. 14, AS 8. 22, Sm 2, Si 45. 67.

<sup>4</sup> Cf. the texts Sl 7. 10. 11, Z 3. 4. 17, AS 4. 10, Sm 10. 19, H 35. 83. 85. 91. 104, Si 7. 8, M. A. P. 40. Compare also the *ipkur(ā)* texts Z 8. 19, II 1. 105.

<sup>5</sup> Cf. the text AS 5, and the undated text Bu 91-1020 (IV, 27).

<sup>6</sup> Cf. Si 9, and the undated text Bu 88-295 (IV, 23). Similar texts are those with *ikshudū* (H 95) and *imhur(ā)* (II 41—*ibhur* instead of *imhur!*, cf. *gabrum* instead of *gamrum*, P. N. 251, n. 1—Si 10. 16. 25. 30, and U 6). To the text U 6, in which *iṣbatū* occurs, the text Si 61 (*iṣṣabtū*) may be added.

<sup>7</sup> Cf. Az 7.

<sup>8</sup> Cf. AS 7, II 15. 61, Ad 19, Az 20. 39.

<sup>9</sup> Cf., however, No. 103, giving the memorandum of a plea before the court, and cf. the similar texts Si 3, Az 43. 45, and the undated tablets Bu 91-838 (IV, 6), 91-824 (VIII, 40), and 91-604 (VI, 34).

<sup>10</sup> Cf. Z 9. 18, AS 23, Si 60, U 16, and the undated text Bu 91-654 (VIII, 50).

<sup>11</sup> With the latter one cf. Sm 42, H 89, and the undated text Bu 88-626 (IV, 37). Of other contracts which cannot be attributed to any of the above given groups, the following may be enumerated here: H 4, Ae 4. 15, Ad. 5. 23, Az 25, Sd 2, Bu 88-618 (IV, 37), Z 1, II 62. 99, Sd 4, U 10, Sl 2, Sm 14, H 101, U 4, Bu 91-690 (VI, 35), Bu 88-217 (IV, 13), Str. 72.

<sup>12</sup> Cf. the texts AS 2, II 57. 70, Si 6. 24, 31, Ae 1. 13, Ad 6. 7. 9. 15. 22, Az 2. 4. 13. 24. 38, Sd 7, U 11, Bu 91-569 (VIH, 38); Bu 88-586 (IV, 34); Bu 91-558 (VIII, 25); Fr. 4. 6. 29. 33. 46. 63. 64. 65. 67. 68, Str. 79, S 62. (69.) 73. 76. 100. 473, M. A. P. 84. 85.

<sup>13</sup> Cf. Sm 33, Az 44, and the undated texts Bu. 88-623 (IV, 36), 91-405 (VI, 28), 91-341 (VI, 21), 91-755 (VIII, 38), 91-490 (VIII, VIII, 50); Fr. 1. 27. 41.

<sup>14</sup> Cf. Ae 6. 12. 14, Ad 2. 17. 24, Az 1; Fr. 26. Cf. also the contracts, recording receipts before witnesses, H 49. 68. 76, Az 21, M. A. P. 86.

104<sup>1</sup>). The large tablet No. 119 is quite different from the usual contracts of this period. It contains the enumeration of several contracts of purchase during the reigns of *Abi-eshuh* and *Ammi-ditâna*, and probably was inscribed at the time of the latter. As its own date is missing, I have placed it at the very end of the plates.

It has been shown above that a number of the men and women occurring in these texts are old acquaintances from the London and Berlin tablets. As to their nationality, it is evident that the majority of them are Babylonians. At the same time, however, we have to separate a number of "West-Semitic" from the genuine Babylonian names. Such West-Semitic names<sup>2</sup> are: *Méjamuta*(?), *Nebashhi*(?), *Shuhum*(?), *Sumu-shar*?, *Zimri-Shamash*,<sup>3</sup> *Jab(p)kudum*, *Jahdunum*, *Jahzum*(?)*-il*, *Jakbarum*, *Jakunali*(?), *Jashkur-il*, *Jashmah-el*, *Jashu*? . . . ., *Jasi-il*.

The questions arising with regard to these non-Babylonian, so-called "West-Semitic" names may be briefly recalled here. Do they really represent "Western Semites," or should we rather think that the assimilation of the Western element to the older Babylonian population had taken place long before, and that the two different groups of names are only reminders of a bygone time at which two different races or tribes had mixed with one another? To-day Mr. Baungaertel and Mr. Campbell sit together in the Common Councils of the city of Philadelphia, and nobody would doubt for a minute that one is just as good an American as the other, although the homes of their ancestors were separated from one another by more than the "canal." Should Mr. *Sin-ishmeni* and Mr. *Jashmah-el* have been good Babylonians in the same sense of the term? In this connection three points should be considered:

1. The Babylonians of *Zabium*'s time had a special name for these people with the Western nomenclature, by which they seem to have distinguished them from the rest of the population—they called them *mári Amurrum*, "sons of the Westland."<sup>4</sup>

2. The West-Semitic names are more numerous during the first part of the *Hammurabi* dynasty than later. Thus it would seem that at the beginning of the dynasty the Western element was still more or less separated from the aboriginal population, and then became gradually amalgamated.<sup>5</sup>

<sup>1</sup> Cf. H 18. 69. 106, Si 5, Ad 20. 32, Az 8. 9. 12. 23. 32, U 21, and the undated texts Bu 91-2195 (VIII, 42), 91-841 (VIII, 41), 91-356 (II, 30), 88-627 (IV, 41), 88-192 (IV, 15), 91-408 (VI, 30), 91-316 (VIII, 46), 91-786 (VIII, 40), 91-324 (II, 23), 91-399 (VI, 25), 88-275 (IV, 18), 91-337 (VI, 20), and 91-286 (VI, 15-18); S 64. 70. (84.) 85. 89. 247; Fr. 3. 9. 12. 13. 17. 45. 52. 62. 69.

<sup>2</sup> The names given here are limited to those which are not yet found in *P. N.* A fuller list is given there on pp 25ff. For *Abum*-(and *Abum*)*w(j)aqr* cf. the Concordance of Proper Names.

<sup>3</sup> Perhaps better *Zimri-Samsu*, cf. Concordance of Proper Names.

<sup>4</sup> Cf. *P. N.*, p. 33.

<sup>5</sup> This amalgamation is reflected in names like *Idin-Dagan*, *Zimri-Shamash*(?)

3. The names of the kings of the dynasty, most of which have West-Semitic features, indicate that this foreign element still must have been in strength and power when its representatives could occupy the throne of Babylon, evidently overthrowing their Babylonian predecessors.

It would seem, therefore, that the subjects of *Sumu-la-il* and his immediate successors (concerning *Sumu-abum*, cf. p. 7, n. 2) consisted of two different shades of nationality—old Babylonians, who were amalgamated with the former Sumerian population and had lived in cities for hundreds of years past,<sup>1</sup> and the new Babylonians, formerly nomads, roaming and shepherding in the Arabian and Syrian plateaus, and only from time to time intruding, peacefully or by war, into the Babylonian cities, until they finally succeeded in overthrowing the more civilized and therefore less resistant old Babylonians.

The fact that such Western nomadic families settled in Babylonian cities and mixed by intermarrying with their inhabitants, long before their representatives took possession of the throne of the kings of Sumer and Akkad, is established through the occurrence of West-Semitic names in Babylonia as far back as *Manishtusu's* time (cf. the List of Personal Names in Scheil, *Textes Élamitiques-Semitiques*, Paris, 1900).

Beside these older and newer Babylonians we find at least two Assyrians mentioned (cf. above, p. 9f.<sup>2</sup>).

As representatives of other nations, we have to mention only a few names. The name *Varad-Ibari*, in tablets of *Ammi-zaduga's* time, testifies the gradual influx of Cassite elements into Babylonia towards the end of the first dynasty.<sup>3</sup> *Idin(nam)-Lagamal*<sup>4</sup> may have been an Elamite or the son of an Elamite who had been naturalized in Babylonia.

The ratio of men and women is approximately the same as stated in *P. N.* (p. 3), but it must be noticed here that, while men occur more frequently than women in the list of witnesses, the women play quite a conspicuous rôle among the contractors.

The persons appear on our documents either as contracting or complaining parties, as judges, scribes<sup>5</sup> or witnesses.<sup>6</sup> All these are free Babylonian citizens. Besides, a

<sup>1</sup> Genuine Sumerian names are extremely rare in these documents. Those which are written Sumerian are mostly good Semitic names in foreign disguise.

<sup>2</sup> When our knowledge of early Assyrian names will have been increased, we may recognize a number of other Assyrians in our lists of "Early Babylonian" names. In fact, it is not impossible that a number of the "West-Semitic" names had their home in the Assyria of this period, of which as yet we know so little. Cf. for this the West-Semitic names in the Cappadocian tablets which show (by their dating according to eponyms!) Assyrian influence.

<sup>3</sup> Cf. p. 8, n. 1.

<sup>4</sup> Cf. Hommel, *Grundriss*, p. 361, n. 7, and H. de Genouillac, *Recueil de Travaux*, etc., Vol. XXVII, p. 102. The name *Idin(nam)-Lagamal* is interesting, because it is the first occurrence of *Lagamal* at this early period. The name of the king כְּרָלִיעַמֶּר of Genesis 14 is thus shown to be in keeping with the historical conditions reflected in that chapter.

<sup>5</sup> The scribes, whose names usually conclude the number of the witnesses, have been given in a special list (p. 60).

<sup>6</sup> The witnesses have been marked as such (by the letter w.) in the Concordance of Proper Names.

number of slaves are mentioned, as being bought (No. 18), hired (No. 107) or given as property (Nos. 84, 116). The Babylonian citizen (*awilum*<sup>1</sup>) is designated by the addition of the father's or mother's (especially in the case of women, cf. *P. N.*, p. 4) name.

Men and women apparently have equal rights. Especially the "Shamash women" (*SAL-* or *SÁL-Shamash*<sup>2</sup>) appear as playing an important rôle in the business life. In nine of our contracts (leases of houses) the "Shamash woman" *Ribatum*, the daughter of *Ibgatum*, acts as one of the contracting parties. She seems to have taken part in the business of her father *Ibgatum*, who is mentioned as contractor in five other tablets. In one tablet (No. 36) the "case" gives the name of *Ribatum* as leasing a house, while the inside tablet mentions her father at the same place. But beside these priestesses, women appear not unfrequently as witnesses, especially in tablets in which a woman is one of the contracting parties.

The formation of the personal names of this period has been treated in Series D, Volume III, of "*The Babylonian Expedition of the University of Pennsylvania*" (*Early Babylonian Personal Names*, etc., quoted as *P. N.*), where an Index is found of the names that occur in the so far published dated (and datable) documents of the Hammurabi period. To this publication, in which indices of the name elements are given also, I must refer for an explanation of most of the names that occur in the "Concordance of Proper Names." I have given a translation only in case a name is not found in *P. N.*. A number of additions and corrections to *P. N.* are given in the notes to the "Concordance."<sup>3</sup>

Only one additional remark may be added here. The supposition that *DINGIR* in West-Semitic names was pronounced *ila* (*P. N.*, 213, n. 1) seems hardly justified. The few cases in which the word "god" in these names is written phonetically (*Jahzar-il*, *Sumu-lēl*, *Jashmah-el*) show that it was pronounced *il* or *el*. *Ila*, on the other hand (cf. p. 8, n. 1, and *P. N.*, 213), which once is preceded by the determinative *DINGIR*, but never is found (like *i-il* and *i-el*) as variant of *DINGIR*, seems to have been felt as a proper name of the deity (cf. Hebrew *יְהוָה*, and *al-Lāh* in Safaïtic personal names).

The language in which these documents are written is, in general, the Semitic Babylonian of *Hammurabi's Code*.<sup>4</sup> How far this language is the old Babylonian (of which we know very little!), and how far it is influenced by the West-Semitic admixture

<sup>1</sup> Cf. Sl 5, the only example in these contracts—so far as I can see—in which the *awilum* clearly appears in this meaning, as different from the slave.

<sup>2</sup> Cf. Daiches, *l.c.*, p. 43.

<sup>3</sup> For such additions and corrections cf. also the review of *P. N.* by Dr. Pick, in *O. L. Z.*, February, March and April numbers of 1906.

<sup>4</sup> For the syntax, cf. the excellent paper of Dr. Ungnad, quoted in the Bibliography. Other remarks are found in Meissner, *Altbab. Privatrecht*, Daiches, *Rechtsurkunden* (p. 4), Hunger, *Becherwahrsagungen* (p. 6ff.).

to the older population, is a question that at present can be asked, but not answered. Even what little we can see to-day would need a special investigation, for which this is not the place.<sup>1</sup> At any rate, the Sumerian language has ceased to be the means of communication. It is only used in more or less stereotyped phrases of the legal language—which, however, were apparently not only written but spoken in Sumerian.<sup>2</sup>

## TRANSLATIONS OF SELECTED TEXTS.

Conforming with Vols. IX and X of this series of publications, the transliterations and translations of some representative texts are given, in order to illustrate the different kinds of documents published in this volume.

## 1.

No. 18, *Sin-mubalit*.

**Contents:** Purchase of a slave.

**Transliteration:**

1. 1 *SAG wardam I-na-ga-ti-d Shamash MU-[NI-IM]* 2. *warad GÀL-SHÀ G-GA*  
 3. *itti GÀL-SHÀ G-GA* 4. *LUGAL-A-NI-IR (=bélis̩hu)* 5. *I A-da-ja-tum* 6. *már*  
*A-bu-w(j)a-qar* 7. *ishám*. 8. *Ana sh̩imishu gamrim* 9. *kaspam ishqul*. 10. *Bugana*  
*shútuq*. 11. *Ana warkiat úmim awilum ana awilim (MULU-MULU-Ù)* 12. *ul(a)*  
*iragam(ù)*. 13. *Nish d Marduk ù d Sin-mu-ba-lì-iṭ*, 14. *nish d Be-el-ṭa-bi* 15. *ù ḥi-ri-*  
*ti(m)-shu* 16. *itmú*.

**Translation:**

One slave, by the name of *Ina-gáti-Shamash*, the servant of (the?) *GÀL-SHÀ G-GA*, *Adajatum* son of *Abu-w(j)aqar* has bought from his master (the?) *GÀL-SHÀ G-GA*. He has paid the money according to his full prize. The *bukanu* has been transferred. For all future time they shall not complain against one another. The spirit(?) of the god *Marduk* and (the king) *Sin-mubalit*, the spirit(?) of *Bél-ṭábi* and his consort(?) they have invoked.

Follow the names of five witnesses.

<sup>1</sup> One of the characteristics of this language that disappears in the later Babylonian is the “mimation,” found also in the earlier South Arabic documents.

<sup>2</sup> Daiches (*l.c.*, p. 4) seems to think that these words, although written in Sumerian, were always spoken Semitic. But cf. writings like *MALMAJJA* beside *MALMALA* (*P.N.*, p. 12, n. 2) and *MULUMULUR* beside *MULUMULURA* *ib.*, p. 208, n. 4). Cf. also *GU-BI AL-TIL(-IL)*, Sm 32 : 11, and *IN-NA-LA*, *ib.* : 10, or the writing *IB-TA-BAL*, H 86 : 12 (cf. l. 15!).

## 2.

No. 105, *Ammî-zaduga*, year . . . . ., *Waraḥsamna* 2d.

**Contents:** Purchase of a special kind of house, situated in *Sippar-jahrurum*.

**Transliteration:**

1.  $\frac{1}{2}$  SAR *E-RÙ-A* *la ru-ug-gu-bu* 2. *i-na Sippar<sup>ki</sup>-ja-ab(a')-ru-rum*, 3. *sha i-na dub-bi-shu la-bi-ri-im* 4. *E KI GÀL sha-at-ru*, 5. *ita bít Hu-un-gu-lum* 6. *már <sup>a</sup>Na-bi-um-ékalli(-li)*, 7. *sha itti mári-<sup>a</sup>Rammán-idinnam bárím* 8. *i-sha-a-mu*, 9.  $\frac{u}{2} i-ta súqim$ , 10. *pázu rébit awilí(?) I-si-in-na<sup>ki</sup>*, 11. *warka(t)zu bít Warad-<sup>a</sup>I-ba-ri már GISH-DUB-BA-a* 12. *már Warad-<sup>a</sup>Ma-mu*, 13. *sha itti Ili-i-qi-sha-am már A-li-lu-mur* 14. *Hu-un-gu-lum már <sup>a</sup>Na-bi-um-ékalli(-li)* 15. *i-na shatti Am-mi-di-ta-na sharrum* 16. *lamazít A-MASH(BAR) SUG-GA* 17. *a-na 5 $\frac{5}{6}$  shiqli kaspim ga-du SI-BI i-sha-mu*, 18. *itti Hu-un-gu-lum már <sup>a</sup>Na-bi-um-ékalli(-li)* 19. *Iltáni SÁL <sup>a</sup>Shamash* 20. *márat I-bi-<sup>a</sup>NIN-SHAH* 21. *i-na shéwiri(HAR-KUBABBAR)-sha* 22. *ishám*. 23. *Ana shímishu gamrim* 24. *17 shiqli kaspim ishqul* 25.  $\frac{u}{2}$  *shiqli kaspim SI-BI ish-ku-un*. 26. *Awázu gamrat. Libashu tâb(tub)*. 27. *Ana warki(a)t úmi(m) awilum ana awilim* 28. *ul(a) iragam(û)*. 29. *Nish <sup>a</sup>Shamash, <sup>a</sup>Aja, <sup>a</sup>Marduk, Ammi-za-du-ga sharrim* 30. *itmû*.

**Translation:**

$\frac{1}{2}$  SAR of *E-RÙ-A*, not *ruggubu*, situated in *Sippar-jahrurum*, which on the former tablet had been designated as *E-KI-GAL*, on one side adjoining the house of *Hungulum* son of *Nabium-ékalli*, which he had bought from the sons of the *bárû* priest *Rammán-idinnam*, on the other side adjoining the street—its front being toward the place of the *Isin*ites, its rear toward the house of the scribe *Warad-Ibari* son of *Warad-Mamu*—which in the year “when king *Ammî-ditana* . . . . . the protecting deities” *Hungulum* son of *Nabium-ékalli* had bought from *Ili-iqisham* son of *Ali-lámur* for  $6\frac{5}{6}$  sheqels, including the *SI-BI*,—(this house) the *Shamash* priestess *Iltáni* daughter of *Ibi-NIN-SHAH* has bought with her money from *Hungulum* son of *Nabium-ékalli*. She has paid seventeen sheqels of silver, as its full prize, and one-half of a shekel she has made as a *SI-BI*. Her deed is closed. She is satisfied. For all future days they shall not complain against one another. The spirit(?) of *Shamash*, *Aja*, *Marduk*, and of the king *Ammî-zaduga* they have invoked.

Follow the names of ten witnesses and the scribe. The not inscribed part of the tablet is covered with seal impressions of “*Hungulum* son of *Nabium-ékalli*, servant of *Shamash*” (the seller), “*Rammán-idinnam, akil tamqarî*, son of *Rammán-* . . . . . ,

servant of *Ammi-zaduga*" (first witness), " *Awil-Rammân, rabi zikkatum*, son of *Ibku-Shala*, servant of *Ammi-zaduga*" (second witness), " *Idin-Ishtar* son of *Ibku-Nunitum*, servant of *Ammi-zaduga*" (third witness), " *Awil-Shamash* son of *Idin-NIN-SHAH*, servant of *Ammi-zaduga*" (fourth witness, judge), " *Ilushu-nâşir* son of *Ilushu-bâni*, servant of the god . . . ." (seventh witness), " *Ubarrum* son of . . . . . , servant of *NIN-SHAH(?)*" (fifth witness), " *Bêlshunu* son of *Ilushu-bâni*, servant of *NIN-SHAH*" (eighth witness), and " *Warad-Ulmashshítum* son of *Ibku-Nunitum* servant of *Sin*" (ninth witness). To whom the last two seals refer ". . . . -ajabi [son of . . . . .]-ludlul, servant of Marduk" and ". . . . . -", I am not able to see.

**Annotations:** **Li. 1.** *E-RÙ-A* seems to designate a special kind of house (Meissner, *A. P. R.*, p. 104). It has not yet been found written phonetically in early Babylonian texts. The meaning of a house, which is "nôr ruggubu," is not yet clear. **Li. 17.** The Semitic reading of *SI-BI* is not yet certain. For its meaning, cf. Meissner, *l. c.*, p. 96. **Li. 28.** For Sumerian *NU* we find the Semitic equivalents *ul* (written *ú-ul*) and *ula* (written *ú-la*). The latter one (originally the accusative of the noun *ullu*?) probably represents the fuller form, from which *ul* was formed by apocope.

### 3.

No. 37, *Hammu-rabi*, year . . . . , month *Shabâtu*.

**Contents :** A man buys back his father's house, which had been sold to a stranger.

#### Transliteration :

1.  $\frac{1}{2}$  *SAR* bít *Ga-gi-im<sup>ki</sup>* 2. ita bít *Ha-lí-ja-tum SÁL* <sup>d</sup>*Shamash* 3. márat *Ma-nu-um*. . . . 4. ú ita bít *Ri-ba-am-ilí* [már *Bûr-*] <sup>d</sup>*Sin*, 5. sha <sup>d</sup>*Shamash-ba-ni* már *Ilu-shu-i-bi-shu* 6. itti *Sin-i-din-nam* már *Bur-*<sup>d</sup>*Sin* i-sha-mu, 7. I *Ri-ba-am-ilí* már *Bur-*<sup>d</sup>*Sin* 8. itti <sup>d</sup>*Shamash-ba-ni* már *Ilu-shu-i-bi-shu*, 9. bít a-bi-shu, ip-tu-ur. 10. 1 maná *kaspim* *ishqul*. 11. *Awázu* *gamrat*. *Libashu* *tub(tâb)*. 12. *Ana warkiat* úmim *awilum* *ana awilim* 13. *ul(a)* *iragam(á)*. 14. *Nish* <sup>d</sup>*Shamash*, <sup>d</sup>*Aja*, <sup>d</sup>*Marduk* 15. ú *Ha-am-mu-ra-bi* *it-mu-ú*.

#### Translation :

One-half *SAR* of house at *Gagim*, adjoining the house of the Shamash priestess *Halijatum*, daughter of *Manum*- . . . . , and adjoining also the house of *Ribam-ilí*, [son of *Bûr*]-*Sin*, which *Shamash-bâni* son of *Ilushu-ibishu* had bought from *Sin-idinnam* son of *Bûr-Sin*—*Ribam-ilí* the son of *Bûr-Sin* has ransomed it, his father's house, from *Shamash-bâni* son of *Ilushu-ibishu*. One mine of silver he has paid. The matter is finished, he is satisfied. For all future time they shall not complain against one another. The spirit(?) of the gods *Shamash*, *Aja* and *Marduk*, and of *Hammu-rabi* they have invoked.

Follow the names of eight witnesses and the scribe.

## 4.

No. 107, *Ammi-zaduga*, year . . . . , *Elâlu* 1st.

**Contents:** Hiring of a servant.

**Transliteration:**

1. *Warad-<sup>d</sup>Rammân*
2. *mâr Warad-ku-bi*
3. *itti Warad-ku-bi*
4. *I Ma?-ru?-ni*
5. *mâr E-tel-bî-<sup>d</sup>Rammân*. . .
6. *ish-tu warhu Elâlim*
7. *ûm réshtim*
8. *a-na ri-ish*
9. *shatti 1<sup>kam</sup>*
10. *I-di warhi 1<sup>kam</sup>*
4. *shiqli kaspim*
11. *ishqul*.
12. *I-ba-ta-ak(q)-ma*
13. *i?[-na] i-di-shu i-te-li*.

**Translation:**

*Maruni(?)* son of *Etel-bî-Rammân* has hired *Warad-Rammân* the son of *Warad-kubi* from (his father) *Warad-kubi*, from the first day of the month *Elâlu* unto (next) new year. Four sheqels of silver he has paid as monthly rent. If he . . . . , he shall lose his rent.

Follow the names of two witnesses.

## 5.

No. 90, *Ammi-ditâna*, year?, *Tebêtu* 16th.

**Contents:** A man rents a field.

**Transliteration:**

1. *1<sup>3</sup>/4 GAN eqlim, ugarum ḥa-bu-um,*
2. *eqil <sup>1</sup>Me-el-la-tum SĀL <sup>d</sup>Shamash,*
3. *mârat Ib-ku-sha,*
4. *itti <sup>1</sup>Me-el-la-tum SĀL <sup>d</sup>Shamash,*
5. *be-el-ti eqlim*
6. *I <sup>d</sup>Marduk-mu-ba-lî-iṭ, tupsharrum*
7. *a-na ir-ri-shu-tim a-na biltim*
8. *a-na 1 GAN 6 gurri sheim ushêzi.*
9. *Ana ûmi ebûrim 6 gurri sheim i-na bâb Gâgim (GÀ-GÈ-A)*
10. *imadad.*
11. *Libba(-ba) bilti eqli-sha*
12. *1 shiqli kaspim ma-ah-ra-at.*

**Translation:**

One and one-third *GAN* of field, “good” land, the field of the Shamash priestess *Mellatum* daughter of *Ibkusha*—the scribe *Marduk-mubalît* has rented from the Shamash priestess *Mellatum*, the owner of the field, in order to cultivate it, at the rate of six *GUR* of grain on one *GAN*. At harvest time he shall pay six *GUR* of grain at the gate of *Gagum*. One shekel of silver she has received out of the rent of her field.

**Annotations:** **Li. 2.** *Mellatum* daughter of *Ibkusha* seems to be identical with *Melulatum* daughter of *Ibkusha*, *P. N.*, p. 192. **Li. 9.** *Bâb Ga-gi-im*, as the place at which the grain had to be paid back, is found in these contracts interchanging with *bâb MAL(=GÀ!)-GÈ-A*. I would propose to consider both writings as variants of the name of one and the same place. It seems to be one of the gates of *Sippar*, probably the one through which led the road to the town *Gagum*, frequently mentioned in texts of this period.

## 6.

No. 112, *Samsu-ditāna*, year . . . . ., *Simānu* 10th.

**Contents:** Six men rent a piece of land, to raise grain on it. At harvest time each partner shall receive one-sixth of the proceeds.

**Transliteration:**

1. *Eqlum ma-la ba-zu-ú*,
2. *ugar Tu-ha-mu<sup>ki</sup>*,
3. *libbi hi-il-bi ù si-ri*
4. *a-na sheim e-ri-shi-im*,
5. *sha I-bi-<sup>d</sup>Bél tupsharrum*,
6. *I Warad-ku-bi mār Ib-ni-Sin*,
7. *I <sup>d</sup>E-a-shar-ri-ilī mār Si-iz-za-tum*,
8. *I <sup>d</sup>Rammán-lu-zírum mār Ib-na-tum*,
9. *I Warad-I-lu-lī? mār Ib-na-tum*,
10. *ù A-hu-ni mār Warad-ku-bi*,
11. *a-na TAB-BA (tappútum?) i-pu-shu*.
12. *A-na úmi ebúrim*
13. *eqlam i-is-si-du*,
14. *i-di-ish-shu*, *ù i-z(s)a-ar-ru-ma*
15. *ish-ti-a-at zi-it-tam I-bi-<sup>d</sup>Bél tupsharrum*,
16. *ù ishtiat zi-it-tam*
17. *I Warad-ku-bi [mār Ib-]ni <sup>d</sup>Sin*,
18. *I <sup>d</sup>E-a-shar-[ri]-ilī*,
19. *[I] Rammán-lu-zírum*,
20. *I Warad-I-lu-[li? . . . . .]*
21. *ù [A-hu-ni] mār Warad-ku-bi*
22. *i-li?-ik-ku-ú*.

**Translation:**

A piece of land—to its full extent—district of *Tuhamu*, in the midst of woodland(?) and stepland, *Ibi-Bél* the scribe, *Warad-kubi* son of *Ibni-Sin*, *Ea-sharri-ilī* son of *Sizzatum*, *Rammán-lū-zírum* son of *Ibna(?)tum*, *Warad-Iluli* son of *Ibnatum*, and *Ahuni* son of *Warad-kubi* have rented in partnership, in order to plant grain on it. At harvest time they shall harvest the field, thrash the grain, and sow anew(?). One part *Ibi-Bél* the scribe shall take, and *Warad-kubi* son of *Ibni-Sin*, *Ea-sharri-ilī*, *Rammán-lū-zírum*, *Warad-Iluli*, and *Ahuni* son of *Warad-kubi* (shall take) each one part.

Follow the names of four witnesses, including the scribe. Seal impressions of *Warad-AB-AB* and *Ibni-Marduk* (both witnesses), and of *Warad-kubi* (one of the partners).

## 7.

No. 35, *Hammu-rabi*, year ?, *Tiru* 1st.

**Contents:** A man rents a house for one year.

**Transliteration:**

1. *Bít Ri-ba-tim SÁL <sup>d</sup>Shamash*
2. *itti Ri-ba-tim SÁL <sup>d</sup>Shamash*
3. *márat Ib-ga-tim*
4. *<sup>d</sup>NIN-SHAH-na-ṣir*
5. *mār Nu-úr-a-li-shu*
6. *a-na ki-is-ri shatti 1<sup>kam</sup>*
7. *u-she-ṣi*.
8. *Ki-is-ri shatti 1<sup>kam</sup>-shu*
9. *3 shiqli kaspim*
10. *ishaqal*.
11. *Ri-esh-ti ki-is-ri shatti 1<sup>kam</sup>-shu*,
12. *1½ shiqli kaspim ma-ḥi-ir*.
13. *warhu Warahsamna úmi 1*
14. *i-na*

*ri-es̩-ti-shu* 15. *i-ru-ub.* 16. 3 *isini* <sup>d</sup>*Shamash* 1 *SHIR-ti* 10 *qa BI-ta-a-an* 17. *i-pa-qi-id.* 18. *A-na ma-na-ah̩-ti b̩iti sha wa-sha-bu-um?* 19. *i-sha-ka-nu,* 20. *Um(-um)* *be-el bitim a-na wa-sha-bi-im* 21. *ta-z̩i iq-ta-bu-ú,* 22. *ma-na-ah̩-ta-shu i-na-ga?-ar.* 23. *Um(-um) wa-sha-bu-um li-ku?shu ú* 24. *it-ta-zu-ú,* 25. *i-na ma-na-ah̩-ti-shu i-te?-li.*

#### Translation:

A house belonging to the Shamash priestess *Ribatum, NIN-SHAH-nášir* son of *Núr-alishu* has rented for one year from the Shamash priestess *Ribatum* daughter of *Ibyatum.* He shall pay three sheqels as one year's rent. As first payment on the rent of one year she has received one shekel and a half. On the first of the month *Warahsamna*, in its beginning, he shall move in. Three *isini* of Shamash, one *SHIR-ti*, 10 *qa* of *shikaru* he (the lessee) shall deliver. Concerning the *manah̩tu* of the house, which the lessee is going to make—if the landlord says to the tenant: move out!—he (the tenant) shall (may?) destroy his *manah̩tu.* If the tenant moves out . . . (of his own will?), he shall lose (variant: not destroy) his *manah̩tu.*

Follow the names of two witnesses and the scribe.

**Annotations:** **Li. 15.** *irub* written defectively for *irrub.* **Li. 16.** For *SAR*=*i-si-ni*, cf. Bu. 91-1057 (VI, 47) and Bu. 91-1051 (VIII, 42). Instead of *SHIR*, we find several times (cf. Bu. 91-1051 [VIII, 42]; Fr. 2. 5. 42.) *mi-she-ir-tam.* Perhaps the latter is the phonetical writing of the former, and the *ti* following *SHIR* in our text may be the phonetic complement of *misherti.* *Isini, misherti* and *shikaru* (in other texts *q̩emu*, flour, is found instead of *shikaru*) seem to be certain taxes which the tenant of a house (or field) had to give to the owner. **Li. 18f.** The meaning of *manah̩tu* is still uncertain. “Dwelling place” (Meissner, *A. P. R.*, p. 139f.) seems impossible here.—This contract has been preserved in two copies, Nos. 35 and 36 of our selection, both being case tablets, and both dated in the same year. Although the stipulation concerning the *manah̩tu* in No. 36 is somewhat different from the one given here, and although No. 36 gives the names of different witnesses, there seems to be no doubt possible that both are duplicates of the same deed. Therefore No. 36 mentioning the first of *Tíru* as the day on which the tenant moves in, while No. 35 has *warah PIN-GAB-A*, we must conclude that *Tíru* was the name of the eighth month at the time of the Hammurabi dynasty (cf. Hommel, *Grundriss der Geographie und Geschichte des alten Orients*, p. 221, n. 1).

#### 8.

No. 33a. *Hammu-rabi*, year 43(?), *Shabátu* 30th.

**Contents:** A man rents a *rugbum* for one year.

#### Transliteration:

1. 1 *ru-ug-ba-am* 2. *itti 'Ri-ba-tum SÁL* <sup>d</sup>*Shamash* 3. *márat Ib-ga-tum* 4. *I Ma-na-shu* 5. *már Qi-ish-tum* 6. *a-na ki-iš-ri a-na shatti 1<sup>kam</sup>.* 7. *Ki-iš-ri shatti 1<sup>kam</sup>* 8.  $\frac{1}{2}$  *shiqlu* 15 *she kaspim* 9. *ishaqal.* 10. *Ri-is-ti* 11. *ki-iš-ri-shu* 12.  $\frac{1}{3}$  *shiqil kaspim* *ma-ah-ra-at.* 13. <sup>warhu</sup>*Shabátu úmu 30<sup>kam</sup>* 14. *i-ru-ub.*

**Translation:**

*Manashu* son of *Qishtum* (has rented) one *rugbum* for one year from the Shamash priestess *Ribatum* daughter of *Ibgatum*. As the rent for one year he shall pay half a sheqel and 15 *she* of silver. One-third of a sheqel she has received as the first instalment of his rent. On the 30th of the month *Shabātu* he shall enter (the contract?, or the *rugbu*?).

Follow the names of witnesses and of the scribe.

**9.**

No. 67, *Abi-eshub*, year . . . . ., *Shabātu* 20th.

**Contents:** A man borrows money from the temple.

**Transliteration:**

1. *5½ shiqlu kaspim*
2. *itti <sup>a</sup>Shamash*
3. *I-din-<sup>a</sup>Shamash*
4. *ilteqi.*
5. *Ana úmi ebúrim*
6. *kaspam ù šiptashu*
7. *a-na <sup>a</sup>Shamash*
8. *i-na-ad-di-in.*

**Translation:**

5½ sheqels of silver *Idin-Shamash* has borrowed from the god *Shamash* (*i.e.*, from the administration of his temple). At harvest time he shall pay back to *Shamash* the money and its interest.

Follow the names of two witnesses.

**10.**

No. 38, *Hammu-rabi*, year . . . . ., *Tashritu* 11th.

**Contents:** A man borrows grain from a priestess.

**Transliteration:**

1. *Esherit gurri sheim,*
- 2.—*šiptu 1 GUR 1 pi 40 qa DAH-HE-DAM(=ussap)—*
3. *itti E-li-e-ri-iz-za, SÁL <sup>a</sup>Shamash,*
4. *márat A-wi-il-ili*
5. *I-bi-iq-sha*
6. *már Ja-si-il*
7. *ilteqi.*
8. *Ana úmi ebúrim*
9. *warhu Sha-du-tim*
10. *she-am ù šipta-shu [imadad].*

**Translation:**

10 *gur* of grain *Ibiqsha* son of *Jasi-il* has borrowed from the *Shamash* priestess *Éli-éizza* daughter of *Awil-ili*, at the rate of 1 *pi* 40 *qa* interest on one *gur*. At harvest time, in the month *Shadūtu*, he shall pay back the grain and its interest.

Follow the names of two witnesses.

## 11.

No. 84, *Ammū-ditāna*, year . . . . , *Addaru* 30th.

**Contents :** Dowry which a Marduk priestess who is going to be married to the son of a priest of Ishtar receives from her father.

**Transliteration:**

1. 1 *SAG amtu Be(?)-el(?)-la-da-tum*, 2. 1 *SAG amtu Shar-ra-at-Sippar<sup>ki</sup>-na?- . . . .*, 3. 6 *shiqlu hurāsim sha uz-ni-sha*, 4. 1 *shiqlu hurāsim sha pa-ni na-ap-sha-ti-sha*, 5. 2 *HAR(?)-KU kaspim shuqultishunu(?) KI LÁ BI* 4 *shiqlu*, 6. 4 *unqāti (SHUGUR) kaspim shuqultishina (?) KI LÁ BI* 4 *shiqlu*, 7. 10 *şubātu (KU)<sup>coll.</sup>*, 20 *parsigum<sup>coll.</sup>*, 8. 1 *şubātu LUM-ZA*, 2 *şubātu nahlapatum*, 9. 1 *mashku ma-ri-nu-um*, 10. 1 *alpum*, 2 *littu shatti 3*, 11. 30 *şēnu<sup>coll.</sup>*, 20 . . . . . *na-da*, 12. 1 *DUB(?) - SHID(?) - TA GAL*, 13. 1 *abnu HAR-KU-GU*, 14. 1 *abnu HAR-KU-SHE*, 15. 1 *isūirshum maialtum*, 16. 5 *kussū<sup>coll.</sup>*, 17. 1 *GI-MAL gallabim*, 1 *GI-MAL nu-sha-hu-um*, 18. 1 *GI-MAL HAL(?)*, 1 *GI MAL DUB-SHAL(?) - SAG*, 19. 1 *GI-MAL ga-ar-ru*, 20. 1 *shamnu*, 21. 1 *shamnu tābu û(?) 1 karpatu SHAGAN(?)*, 22. 1 *isūDUB(?, SHID?) qaqqadim*, 23. 1 *isūDUB(?, SHID?) NUN-NA*, 24. 2 *isūga-su ta(?)-pu(?)*, 25. 3 *isūga-su qaqqadim* 26. 3 *itgurtu (GISH-LISH) şihru*, 27. 2 *GISHa-su-ú*, 28. 1 *bit pilaqqi (GISH-E-GISH-BAL) ma-lu(?)-ú* 29. 1 *GISH ga-an-nu-um TUR-RA (şihrum?)* 30. 1 *SAL Sha-na?-tum, NIN(DAM?)-A-NI*, 31. *IQ i-ish?-ti?-d NIN-SHAH?*, 32. *mi-im-ma an-ni-i-im* 33. *nu-du-un-ne-e* 34. *Li-wi-ir-E-SAG-ILA SAL<sup>a</sup>Marduk û zérmash-shítum* 35. *márat A-wi-il-<sup>d</sup>Sin*, 36. *sha A-wi-il-<sup>d</sup>Sin a-bu-sha már Im-gur-<sup>d</sup>Sin*, 37. *id-di-nu-shi-im-ma*, 38. *a-na bit Ú-tul-Ishtar shagú Ishtar már AZAG-<sup>d</sup>Ishtar*, 39. *a-na Warad-<sup>d</sup>Shamash mārishu ú-she-ri-bu*. 40. *Ish-tu mishil mané kaspim te-ir-ha-az-za* 41. *i-na ga-an-ni-sha ra-ak-su-ma* 42. *a-na Ú-tul-Ishtar e-mi-sha tu-ur-ru*, 43. *ana warkiat úmi mārîpl-sha ab-lu-sha*. 44. *Nish-<sup>d</sup>Shamash<sup>a</sup> Marduk, û Am-mi-di-ta-na sharrim* 45. *itmû*.

.

**Translation:**

One maid servant *Belladatum*(?), one maid servant *Sharrat-Sippar-na*(?) . . . . . , 6 gold sheqels for her ear, 1 gold shekel for the front of her neck(?), 2 . . . . . of silver weighing (each?) 4 sheqels, 4 rings of silver weighing (each?) 4 sheqels, 10 garments, 20 bandages, 1 *LUM-ZA*-garment, 2 *nahlapatum*-garments, 1 *marinum* (made of leather), one ox, 2 three year old cows, 30 sheep, 20 . . . *na-da*, one *DUB(?)SHIT-TA GAL*, one *HAR-KU-GU* stone, one *HAR-KU-SHE* stone, one *maialtu* bed, 5 chairs, one *GI-MAL* of the *gallabum*, one *GI-MAL mushahum*, 1 *GI-MAL-HAL(?)*, 1 *GI-MAL DUB-SHAL(?) - SAG*, 1 *GI-MAL garru*, one (vessel, containing?) oil, one (containing?). good oil and a *SHAGAN(?)* vessel, one *SHID(?)* for the head, one big *SHID(?)*, 2 *gaşu*

*tapu(?)*, 3 *gašu* for the head, 3 little *itgurtu(?)*, 2 *GISH asû*, one *bit pilaqqi malû(?)*, one little(?) *gannum*, a woman *Shana . . tum*, his wife (sister?), (and) a man *Qishti(?)*-*NIN-SHAH(?)*—all this is the dowry of *Liwir-E-SA G-ILA*, the Marduk priestess and *zérmashshitum*, daughter of *Awil-Sin*, which her father *Awil-Sin*, son of *Imgur-Sin*, has given her—and (then) he has brought her to the house of the Ishtar priest *Utu-Ishtar* son of *AZAG-Ishtar* (as wife) for his son *Warad-Shamash*. Since half a mine of silver as her *terhatu* has been bound in her *gannu* and returned to her father-in-law *Utu-Ishtar*, for all future days her children shall be her heirs(?). They have invoked the spirit(?) of *Shamash*, *Marduk*, and of the king *Ammi-ditâna*.

Follow the names of six male witnesses, including the scribe. The edges of the tablet are covered with numerous seal impressions which, however, are almost entirely effaced.

**Annotations:** This text is the largest document of an early Babylonian dowry that so far has been found and gives an interesting account of the objects given to a well-to-do Babylonian bride. Unfortunately, the identification of most of the household objects is impossible, at the state of our present knowledge.

## 12.

No. 17. *Abil-Sin*, no date.

**Contents :** A Shamash priestess gives her son as a foster child to a married couple.

### Transliteration :

1. *I* <sup>d</sup>*Shamash-tu-ku-ul-ti M[U-NI-IM]*
2. *már Hu-za-la-tum SÁL* <sup>d</sup>*Shamash*,
3. *I* *Hu-za-la-tum* *márat Su-mu-bu-ut?*
4. *um-ma-shu a-na Ma-ti-ilu*
5. *ù E-ri-ish-tum*
6. *a-na ma-ru-tim i-di-in-shu*.
7. <sup>d</sup>*Shamash-tu-ku-ul-ti*,
8. *már Ma-ti-ilu*
9. *ù E-ri-ish-tum*.
10. *I* <sup>d</sup>*Shamash-tu-ku-ul-ti*.
11. *a-na Ma-ti-ilu a-bi-shu*
12. *ú-ul a-bi i-ga-bi-ma*
13. *ù a-na E-ri-ish-tum*
14. *um-mi-shu ú-ul um-mi*
15. *i-ga-bi-ma*,
16. *ú-ga-la-bu-shu-ma a-na kaspim*
17. *i-na-di-nu-shu*.
18. *U Ma-ti-ilu*
19. *ù E-ri-ish [-tum]*
20. *a-na* <sup>d</sup>*Shamash-[tu-ku-ul-ti]*
21. *ma-ri-shu[-nu]*
22. *ú-ul ma-ri[-nu? i-ga-bu-ma]*
23. *ù du?-la-am u-ma?-lu-shu?-ma*
24. *a-na ra-ma-ni-shu*
25. *i-ta-la-ak*.
26. *Ma-ma-an mi-im-ma*
27. *e-li-shu ú-ul i-shu*.
28. *Nish* <sup>d</sup>*Shamash*, <sup>d</sup>*Aja*, <sup>d</sup>*Marduk*
29. *ù nish A-bit-<sup>d</sup>Sin il-ma*,
30. *sha awát* (or *bî*) *dubbim an-ni-im*
31. *ú-na-ka-ru*.

### Translation :

A boy by the name of *Shamash-tukulti* the son of the *Shamash* priestess *Huzalatum*, his mother *Huzalatum*, daughter of *Sumu-but . . . (?)*, has given as foster child to *Mati-ilu* and *Erishtum*. *Shamash-tukulti* shall be the son of *Mati-ilu* and *Erishtum*. If *Shamash-tukulti* says to his father *Mati-ilu*: “You are not my father,” or

to his mother *Erishtum*: "You are not my mother," then they shall make him a mark(?) and sell him for money. If, however, *Mati-ilu* and *Erishtum* say to their son *Shamash-tukulti*: "You are not our (? , my?) son," they shall also give him *dullu*(?) and he shall go free. Nobody has anything (*i.e.*, any claim) against him. The spirit(?) of the gods *Shamash*, *Aja*, *Marduk* and the spirit(?) of (the king) *Abil-Sin* they have invoked (against anyone) who shall change the contents of this tablet.

Follow the names of four male and ten female witnesses.

### 13.

No. 96, *Ammi-zaduga*, year . . . . , *Dázu* 17th.

**Contents :** A Shamash priestess adopts a young woman and her suckling child.

#### Transliteration :

1. *I !Su-ur-ra-tum, ga-du mārat (TUR-SAL) irtim (GAB)*
2. *mārat Erish-ti-<sup>a</sup>Aja, SÁL <sup>d</sup>Shamash,*
3. *sha Erish-ti-<sup>a</sup>Aja, SÁL <sup>d</sup>Shamash, um-ma-sha*
4. *ú-da-am-mi-ku-shi-ma*
5. *a-na ma-ru-ti-sha ish-ku-nu-shi.*
6. . . . . *Erish-ti-<sup>a</sup>Aja, SÁL <sup>d</sup>Shamash, mārat Shar-rum-<sup>d</sup>Rammán,*
7. *[ú]-ul-li-il-shi.*
8. *[Pa-ni-] sha a-na šít Shamshi* (written <sup>d</sup>Shamash *UD-DU-A*) *ish-ku-un.*
9. *[A-d]i Erish-ti-<sup>a</sup>Aja um-ma-sha*
10. *ba-al-ṭa-at,*
11. *it-ta-na-ásh-shi-shi.*
12. *Ish-tu Erish-ti-<sup>a</sup>Aja, SÁL <sup>d</sup>Shamash, um-ma-sha,*
13. *i-lu-sha ik-te-ru-shi,*
14. *el-li-it.*
15. *Sha ra-ma-ni-sha shi-i.*
16. *Ma-la li-ib-bi-sha ma-ṣi-a-at.*
17. *Ana warkiat úmim i-na mārí<sup>pl.</sup> Erish-ti-<sup>a</sup>Aja, SÁL <sup>d</sup>Shamash,*
18. *ù māri Ka-lu-mu-um a-hi-sha,*
19. *zikarum u zinishtum sha ib-shu-ú*
20. *ù ib-ba-ásh-shu-ú,*
21. *a-na Su-ur-ra-tum ga-du mār[at irtim],*
22. *[mārat Eri]sh-ti-<sup>a</sup>Aja*
23. *[ú-ul]*
24. . . . . *i-ra-ag-ga-m[u].*

#### Translation :

*Surratum*, together with (her) suckling daughter, is the daughter of the Shamash priestess *Erishti-Aja*, whom the Shamash priestess *Erishti-Aja*, her mother, has "purified" and adopted. . . . the Shamash priestess *Erishti-Aja*, daughter of *Sharrum-Rammán*, has "cleansed" her and has turned her face toward the rising sun. As long as her mother *Erishti-Aja* lives, she (the adopted one) shall support her. If the Shamash priestess *Erishti-Aja*, her mother, is called away by her god (*i.e.*, if she dies), she (*i.e.*, *Surratum*) shall be "clean." She shall be independent. All her desires she has reached. For all future times none of the children of the Shamash priestess *Erishti-Aja*, daughter of *Sharrum-Rammán*, and of the children of her brother *Kalāmum*, male and female, who ever there are or will be, shall have a claim against *Surratum* the daughter of *Erishti-Aja* and her suckling daughter.

Seal impressions of *Erishti-d'Aja, SÁL Shamash, mārat Sharrum-d'Rammān, amat d'Shamshi(-shi)*.

The names of the witnesses are almost entirely broken off.

**Annotations:** There are, so far as I can see, six published texts in which this "cleansing" of a person is mentioned. AS 20 begins: U. and A. are the daughters of I.; and it continues: *I. ana Shamash ulishināti*, "cleansed" them unto Shamash. Whereupon it is said that U. and A. shall support I. during her lifetime, and after that inherit her property (*maman mimma elishina ula ishū*).—AS 9 says: A. is the son of N. His mother N. *ulilshu*, "cleansed" him. The next line is not clear, only *ga-me-ir* being visible. Then follow the same statements as in AS 20.—In Sl 5 we learn that a man S. is the son of S-a. and his wife U-t. Then it says: *S-a.*, his father, *p(b)u-zu ulil*, "cleansed" his *p(b)ūt(d)u*. The "cleansed" son shall support his father during lifetime, and the other children of S-a. (the adopting father) shall never have a claim against their brother S. After the oath, which is given, as expressly stated, by the adopting father, we read: If S. says to his father S-a.: "You are not my father," *aran māru awili īmidūshu*, i.e., he shall receive the punishment of a free citizen.—In Sm 34 two male persons are mentioned as sons of a woman A. who "cleansed" them (*ulishunuti*). The usual remarks about supporting and claim follow, and after that a passage in which the goddess *Aja* is mentioned.—In II 20 we find the following statement: *K-m.* is the son of A. His mother A., *ulilshu, ana zit Shamshi pānihu ishkun*, "cleansed" him and turned his face toward sunrise. The ensuing statements concerning support and claim are followed by the word *ullul*: he is "clean." Finally, in Sl 3 we read: A. is the daughter of S. S. *ulilshu*, "cleansed" her, and gave her as a wife to B. Whereupon follows the remark *ellit*, she is "clean," and the usual remark that nobody shall have a claim against her.

If we compare our text with these similar ones we learn what follows:

1. They are all adoption documents. The phrase in our text and the mentioning of the family law in Sl 5 prove this.
2. They evidently refer to an adoption of grown people. In our tablet a young mother, in Sl 3 a girl who is going to be married, are adopted. Besides, in all of them, the fact that the adopted ones have to support their adopting parents plays an important rôle, and indeed, in most cases, seems to be the direct cause of the adoption.
3. The adopted ones are slaves. For this it is to be noticed that, as we usually find in the case of slaves, the names of their real parents are never given. Notice, moreover, the passage in Sl 5, from which we learn that the adopted son, if disobedient, shall be punished like "a son of a citizen." The idea that, before his adoption, he was the son of parents who were not free Babylonian citizens is necessarily implied.
4. The adoption of these slaves was connected with a religious ceremony (cf. *ana Shamash*, AS 20), of "cleansing" or purifying, during which the face of the adopted one was turned toward the rising sun (H 20, and our tablet), or toward the east.
5. A certain part of the body, it seems, was "cleansed." *Būzu* or *pūzu* in Sl 5 cannot yet be translated with certainty. However, the passage in the Gilgamesh Epic (XII, 199ff.), where Gilgamesh tells how he and his wife were made "like the gods," offers an apparent parallel. The ceremonial act which the deity performs in making the man and his wife godlike is the "touching" of their *p(b)ūt(d)u* (*ilput p(b)ūd(t)ni*), and it seems natural that the deity, when turning a man into a god, should be represented by the Babylonian poet as performing an act which was used by his contemporaries when turning a slave into a Babylonian citizen. The two words, *p(b)ūd(t)ni* in the one case, *p(b)ūzu* in the other, can hardly be separated, although in the first passage a "touching," in the second a "cleansing" of the part is mentioned. The tentative translation "shoulder" (Küchler-Jensen) will hardly stand. If *pūdu* is the word in question, one is inclined to think of a "cleansing" of the pudenda (cf. *pūdāsha ellētum*, Gilgamesh, XII, Col. I, 29f.), representing an old purification (perhaps washing or circumcision) rite. At the same time, the "cleansing" father giving the oath (in Sl 5) would remind us of Elī'-ezer's parting from Abraham, where the servant touches the pudenda of his master, when swearing a solemn oath. Such a purification rite would fit well to our assumption that these adopted slaves were of foreign origin—foreigners in the Orient always being considered as unclean. The "cleansing" (cf. the Hebrew custom of adopting foreigners by the rite of circumcision) would suggest a symbolic act expressing the adoption. We know of adoption rites among primitive peoples expressing symbolically the act of the birth. In our case, the purification would be symbolized which a new-born child, that always (and very naturally)

is considered unclean, has to undergo. A number of the Oriental purification and washing rites may go back to such symbolic expressions of a new birth, and in the Christian baptism we may have a relic of these most ancient customs. Another possibility—so Dr. Ungnad suggested to me—would be to read *pūtu*, front, forehead, and to refer the “cleansing of the forehead” to a symbolical extinguishing of the marks which were made on the forehead of slaves.

6. This “cleansing” ceremony is performed by the father in the one case, in which a couple is adopting. In all other cases a woman alone is adopting. (For a classical occurrence of circumcision performed by the mother, cf. the passage Exodus 4:25.)

7. Through the “cleansing” ceremony the adopted man becomes *ullul*, the adopted woman becomes *ellit*; in Sl 3 right away, in our tablet not before the death of her adopting mother.

The state of affairs seems to be this. We have here documents referring to the adoption of foreigners, non-Babylonians, who had to go through a certain ceremony in order to become full Babylonian citizens. The words *ullulu* and *dummuqu*, originally = “to cleanse” or “to make bright, shining,” on the basis of this ceremony, have become technical terms for “to render a free citizen,” and the adjective *ellu*, fem. *ellitu*, originally “clean, shining,” has to be taken accordingly. Dr. Meissner (*Aus dem altbabylonischen Recht*, p. 24) has recognized this fact and translates *ullulu* and *ellitu* in Sl 3 by “befreien” and “frei.”

## 14.

No. 28, *Hammu-rabi*, year 29, *Shabātu* 3d.

**Contents:** Part of a will. Statement of the part of the paternal property (consisting in fields, garden, houses, servants, etc.) which belongs to a certain man, after the whole has been divided between him and his three brothers.

### Transliteration:

1. 10 *GAN eqlim ugar sérim* (<sup>a</sup>NER) ita *Warad-Nannar* 2. *ugarum sha Za-ri-kum u a-tab-bu-um* 3. . . . *ugar na-gu-um sha UH-KI-i-din-nam* 4. 3 *ugaru na-gu-um sha Shamash-na-sir* 5. . . . *GAN eqlim sha Gur-ru-du-um i-te?-bi-shu(?)* 6. 1 *GAN iskirim i-na ugar Bu-ta* 7. *i-ta a-tab-bu-um ù mārat Warad-<sup>a</sup>Ishtar* 8. 7 *SAR E-RU-A E(?) E-NUN-NA* 9. *shu-ba-at Sili(-li)-<sup>a</sup>Shamash a-bi-shu* 10. 6 *SAR E-KI-GAL ita bít Awāt-<sup>a</sup>Shamash* 11. 3 *SAR E-KI-GAL ita bít Ma-ta-tum* 12. 1 *wardu Ka-lu-mu-um*, 13. 1 *wardu Za-ap-hu-li-ip-hur* 14. 1 *amtū Ili-du-um-gi* 15. 1 *amtū A-li-abu-sha* 16. 1 *is̄umbam, sha i na ba lik* (*ur, tash*) 17. 2 *karpatu KUM(?)* 18. *mi-im-ma an-ni-im* 19. *zitti Il(u)-bī-<sup>a</sup>Shamash mār Sili(-li)-<sup>a</sup>Shamash*, 20. *sha itti I-bi-<sup>a</sup>Shamash, Ibiq-iltum(-tum)*, ù *Awāt-<sup>a</sup>Shamash* 21. *a-ab-ḥi-shu i-zu-zu. Zi-zu, ga-am-ru.* 22. *I-na ba(?)-shi-tum sha i-li-a-am* 23. *mi-it-ha-ri-ish i-zu-uz-zu.* 24. *Ana warkiat úmi awélim ana awélim lá iragamú.* 25. *Nish <sup>a</sup>Shamash, Marduk, Ha-am-mu-ra-bi sharri it-mu-ú.*

### Translation:

10 *GAN* of stepland, situated beside the field of *Warad-Nannar*, 8 *GAN(?)* land beside(?) *Zarikum* and the canal, 10 *GAN(?)* of field, region(?) of *Shamash-náṣir*—altogether 26 *GAN* of field, which *Gurrudum* has cultivated(?), 1 *GAN* of garden in the field of *Buta*, situated beside the canal and the daughter of *Warad-Ishtar*, 7 *SAR* of

*E-RÙ-A*, 2 *SAR* of “big house,” the dwelling place of his father *Sili-Shamash*, 3 *SAR E-KI-GAL*, situated beside the house of *Mattatum*, one man servant (named) *Kalūnum*, one man servant (named) *Zaphu-liphur*, 1 maid servant (named) *Ili-dumqi*, 1 maid servant (named) *Ali-abusha*, 1 chariot *sha i-na ba lik*, 2 *KUM*(?) vessels—all this is the part (of the parental property) of *Ilu-bi-Shamash*, son of *Sili-Shamash*, which he divided (*i.e.*, got after the division) with his brothers *Ibi-Shamash*, *Ibiq-iltum*, and *Awāt-Shamash*. They have divided, finished. Whatever of the property shall come up (yet), they shall divide into equal parts. In all times to come they shall not complain one against the other. The spirit(?) of the gods *Shamash*, *Marduk*, and of the king *Hammurabi* they invoked.

Follow the names of nine witnesses and the scribe. Seal impressions of *Sin-idinnam*, *Idin-Sin*, and *Shamajatum*.

## 15.

No. 60, *Samsu-iluna*, year . . . . th of *Elālu*.

**Contents:** Record of a decision concerning the wall of a house, against which complaint had been brought before the *shābir* of Sippar.

### Transliteration :

1. *A-na i-ga-ar Warad-<sup>d</sup>Sin*
2. *I Ib-ku-<sup>d</sup>Sin mār Sharrum-<sup>d</sup>Shamash*
3. *a-na Warad-<sup>d</sup>Sin ir-gu-um-ma*
4. *a-wi-lu-ú iz-zí-zu*.
5. *I-ga-ra-am i-mu-ru-ma*
6.  $\frac{1}{2}$  *GAR*
7.  $2\frac{1}{2}$  *USH*, 1 *anmatu SAG*
8.  $3\frac{1}{2}$  *GIN* *i-ga-ra-am*
9. *a-di i-ga-ar Warad-<sup>d</sup>Sin*
10. *ma-har Shar-ru-um-ki-ma-ilim*
11. *sha-bi-ir Sippar*
12. *a-na Warad-<sup>d</sup>Sin ú-bi-ir-ru*.
13. *Ana warkiat úmim Ib-ku-<sup>d</sup>Sin*
14. *ash-shum i-ga-ri-im*
15. *a-na Warad-<sup>d</sup>Sin ú-ul i-ra-ga-am*.
16. *Nish-<sup>d</sup>Shamash, <sup>d</sup>Aja, <sup>d</sup>Marduk,*
17. *ù Sa-am-su-i-lu-na sharrim it-mu-ú*.

### Translation :

Against the wall of *Warad-Sin*, *Ibku-Sin* son of *Sharrum-Shamash* has brought claim against *Warad-Sin*, and the men assisted as witnesses(?). They inspected the wall, and the wall measuring half a *GAR* and two cubits *USH*, 1 cubit *SAG*,  $3\frac{1}{2}$  *GIN*, from the wall of *Nūr-GIR* unto the wall of *Warad-Sin*, they proclaimed as the property of *Warad-Sin*, before the *shābir* of *Sippar*, *Sharrum-kīma-ilim*. For all future times *Ibku-Sin* shall bring no more complaint against *Warad-Sin* concerning this wall. The spirit(?) of the gods *Shamash*, *Aja*, *Marduk*, and of the king *Samsu-iluna* they invoked.

Follow the names of six witnesses.

**16.**

No. 85, *Ammi-ditâna*, year . . . . ., *Simânu* 13th.

**Contents :** Memorandum of a loan of money.

**Transliteration :**

1. *14 shiqlu kaspim*
2. *a-na shîmi shei GISH-BAR*
3. *libbi shîmi ékallîm,*
4. *bushû U-tul-Ishtar tupsharrim,*
5. *sha <sup>d</sup>Sin-ish-me-a-ni tamqarum*
6. *mâr A-wi-li-ja*
7. *im-hu-ru,*
8. *itti <sup>d</sup>Sin-ish-me-a-ni tamqarim,*
9. *mâr A-wi-li-ja,*
10. *Ilu-shu i-bi*
11. *mâr <sup>d</sup>Marduk-mu-sha-lim*
12. *ilteqi.*
13. . . . . *úmi(-mi) a-na na-shi ka-ni-ki-shu*
14. *she-am GISH-BAR <sup>d</sup>Shamash i-na Kâr Sippar<sup>ki</sup> imadad.*

**Translation :**

Fourteen sheqels of silver, for the prize of the grain of the *GISH-BAR*, out of the prize of the palace, the property of the scribe *Utu-Ishtar*, which the merchant *Sin-ishmeani* son of *Awilija* had received, *Ilushu-ibi* son of *Marduk-mushalim* has borrowed from the merchant *Sin-ishmeani* son of *Awilija*. . . . . he shall pay back to the bearer of his tablet the grain, *GISH-BAR* of the god *Shamash*, in *Kar Sippar*.

**17.**

No. 55, *Samsu-iluna*, year 4(?).

**Contents :** Note that a certain person shall return a chariot on a certain day.

**Transliteration :**

1. *war<sup>ha</sup>Simânu*
2. *ana úmi 14<sup>kam</sup>* (*UD 14 KAM-MA-NI-KU*)
3. *I Be-la-nu-um*
4. *isumbam* (or: *narkabtam*) *sha shadâdim*
5. *ú-te-ra-am.*

**Translation :**

On the fourteenth day of the month *Simânu*, *Bélânum* has to return the chariot.

**18.**

No. 118, *Samsu-ditâna*, year . . . . ., *Tashritu* 18th.

**Contents :** Memorandum of the receipt of six birds by the *barû* priests.

**Transliteration :**

1. *6 isšuru,*
2. *sha a-na ne-bi-esht-barépl.*
3. *II-bi-<sup>d</sup>Bél tupsharrum*
4. *id-di-nu.*
5. *Mu-kin*
6. *I I-bi-<sup>d</sup>Bél, tupsharrum.*
7. *Nam-ha-ar-ti*
8. *barépl.*

**Translation :**

Six birds, which the scribe *Ibi-Bēl* has delivered for the *nebeshtu* of the *barū* priests.  
Witness(?) *Ibi-Bēl*, the scribe. Received by the *barū* priests.

**19.**

No. 93, *Ammi-zaduga*, year first, *Tīru* 5th.

**Contents :** List of something given to fifteen different people, on two successive days.

**Transliteration and Translation :**

<i>āmu ribū</i>	<i>āmu hamshu</i>	<i>shumshu</i>	
(4th day)	(5th day)	(name)	
5.) 1	1	<i>Mu-ra-nu</i>	
	3	<i>A-am-ma-ar-ili</i>	
	3	<i>Ilī-e-er-ba-am, <sup>h</sup>NI-SUR</i>	
5.) 1	3	<i>Be-la-nu-um, awil abullim</i>	
	1	<i>Warad-<sup>d</sup>SHU-KAL, aḥushu</i> (his brother)	
	1	<i>Ba-zi-zu, ga-ar-sha-mu</i>	
	1	<i>"Rammān-shar-rum, bā'irum</i>	
	1	<i>mār Na-ra-am-ili-shu, awil abullim</i>	
10.) 1	1	<i>"Marduk-mu-sha-lim</i>	
	1	<i>Warad-<sup>d</sup>Ul-mash-shi-tum mār Ib-ni-Sin</i>	
	1	<i>Sin-aham-i-din-nam mār E-ṭi-rum</i>	
	1	<i>E-ṭi-rum mār Sin-sha-mu-uh</i>	
	1	<i>Ib-ba-tum</i>	
15.) 1	1	<i>Warad-<sup>d</sup>Ul-mash-shi-tum, rabū</i>	
	7	<i>rīsh wardī bītim</i> (the superintendent of the house slaves)	
—	—		
25	23		

**Annotations:** L. 15. This *Warad-Ulmashshitum* is designated as "the older one," perhaps to distinguish him from his namesake, the son of *Ibni-Sin*, mentioned in line 11.



## CONCORDANCE OF PROPER NAMES.

### ABBREVIATIONS.

**b.**, brother ; **cf.**, confer ; **d.**, daughter ; **f.**, father ; **gd.**, granddaughter ; **gf.**, grandfather ; **gs.**, grandson ; **he.**, herdsman ; **hu.**, husband ; **ju.**, judge ; **mo.**, mother ; **perh. id.**, perhaps identical ; **pr.**, priest(ess) ; **prob. id.**, probably identical ; **q. v.**, quod vide ; **s.**, son ; **sc.**, scribe ; **si.**, sister ; **w.**, witness ; **wi.**, wife ; \*, priestess (*SAL*, *SĀL*) of Shamash ; **Ar.**, Arabic ; **Aram.**, Aramaic ; **Bi.**, Biblical ; **Heb.**, Hebrew ; **Na.**, Nabataean ; **Np.**, Neo-Punic ; **Pa.**, Palmyrene ; **Ph.**, Phoenician ; **Pu.**, Punic ; **Saf.**, Safaitic ; **Si.**, Sinaitic ; **Tham.**, Thamudenian.

Determinatives : **d.**, *deus, dea* ; **f.**, *femina* ; **h.**, *homo* ; **pl.**, plural.

### TRANSLITERATION.

#### A. DEITIES.

<i>Aja</i> = <i>dA-a</i>	<i>Nannar</i> <sup>1</sup> = <i>dSHESII-UD</i>
<i>Bēl</i> = <i>dEN-LIL</i>	<i>Nergal</i> = <i>dNER-UNU-GAL</i>
<i>Bēl<sup>l</sup></i> = <i>dEN-LIL-LA</i>	<i>Nergal<sup>l</sup></i> = <i>dUGUR</i>
<i>Girru</i> = <i>dBIL-GI</i>	<i>Shamash</i> = <i>dUD</i>
<i>Marduk</i> = <i>dAMAR-UD</i>	<i>Sin</i> = <i>dEN-ZU</i>
<i>Nannar</i> = <i>dSHESII-KI</i>	<i>Sin<sup>l</sup></i> = XXX

#### B. OTHER IDEOGRAMS.

<i>ablu</i> m = <i>TUR-US</i> H	<i>idinnam</i> = <i>MA-AN-SUM</i>
<i>amat</i> = <i>GIN</i>	<i>il</i> = <i>DINGIR</i> (in West-Semitic names)
<i>awīt</i> = <i>KA</i>	<i>il<sup>l</sup></i> = <i>NI-NI</i>
<i>avil</i> = <i>MULU</i>	<i>ili(u)</i> = <i>DINGIR</i>
<i>bī</i> = <i>KA</i>	<i>mār</i> = <i>TUR</i>
<i>dajān</i> = <i>DI-KUD</i>	<i>shadū</i> = <i>KUR</i>
<i>begalli</i> = <i>HE-GĀL</i>	<i>Sippar</i> = <i>UD-KIB-NUN-KI</i>
<i>ibiq, ibku</i> = <i>SIG</i>	<i>warad</i> = <i>NITA</i> H

### I. NAMES OF PERSONS.

#### 1. NAMES OF MEN.

<b>A-ab-ba-?</b> <i>ti?</i>	<i>Ab-di-ili</i> , see <i>Habdi-ili</i> .
76 : 7.	<i>A-bi-e-shu-uh</i>
<b>A-am-ma-ar-ili<sup>1</sup></b>	king, always followed by <i>sharru</i> , 66 : 11   67 : 12   68 : 29   69 : 5.15   70 : 43   71 : 3.9   72 : 4.5.14   73.4.
93 : 3.	16   74 : 19   75 : 10   76 : 21.40   77 : 17   78 : 21   79 : 10   80 : 16   82 : 15   119 Obv. : 16a. 30a
<b>A-at-ta-a</b>	30b   Rev. : 20a.
1. s. of <i>Sin-ēribam</i> , 70 : 38.	<i>A-bi-ja</i> , f. of <i>Shamash-in-mātim</i> , 15 : 18
2. f. of <i>Bēlānum</i> , 68 : 8.	
3. 117 : 11.	

<sup>1</sup> This name, evidently, is identical with *Am-ma-ar-AN*, *P. N.*, which therefore should be read *Ammar-ili* (not *ilu!*) also. The name is probably an abbreviated one ("The fullness of (the) god . . . .").

- A-bil-ku-bi*  
s. of *Ib(?)ni-Rammān*, 43 : 5.6.
- A-bil-Sin*  
king, without *sharru*, 16 : 10 | 17 : 29
- A-bu-ja*, *A-bu-ū-a-a*  
s. of *Awāt-Nannar-GIM(?)*, 42a : 19. seal | b : 7.
- A-bu-um-tābum(-bu-um)*  
f. of *Maziam-ilī* and . . . . . , 10 : 29.
- A-bu(-um)-wa(ja?)-qar* (cf. *Abum-w(j)aqar*, and cf. *A-bi-ya-qar*, Bezold, Catalogue, V, p. 1956)  
1. s. of *Ibiq-Ea*, 57 : 25.  
2. s. of *Kaggadānu*, b. of *Sin-ēribam*, *Sin-rimēni*, and *Sin-shar-mātim*, 119 Obv. : 3b.  
3. s. of *Shamash-nūr-mātim*, 50a : 21 | b : 22 | 57 : 22.  
4. s. of *Sin-idinnam*, w., 88 : 28 | 101 : 36.  
5. s. of *Sin-nādin-shumi*, 73 : 8 (on the seal written, by mistake, *Wa(Ja?)-bu-um-a-qar!*).  
6. s. (?) of . . . . . *wira*, 77 : 3.  
7. f. of *Adajatum*, 18 : 6.  
8. f. of *Ibni-Shamash*, 95 : 9.18.  
9. f. of *Sin-bēl-ablim*, 68 : 12.13.
- A-bu-. . . . .*  
11 : 5.
- A-bu-. . . . .*  
f. of *Etel-bî-Sin*, 16 : 3.
- A-da-ja-tum*  
s. of *Abu-w(j)aqar*, 18 : 5.
- Adidum*, see *Aṭidum*.
- A-di-ma?-ti-ilu* (cf. *Adi-mati-ilī*, P. N., ?)  
sc., *mār bītim* ?, 45 : 16.
- A-ha-am-ar-shi*  
1. s. of *Awāt-illum*, 27 : 10.  
2. s. of *Shumum-libshi*, 49a : 12.
- A-hi-ja*  
f. of *Rammān-mushalim*, 82 : 10.
- A-hi-ma-ra-as*, "My brother is sick" (?; cf. P. N., p. 239, n. 4, and cf. *Aḥi-mīti* of Asdod, Zimērn, KAT<sup>2</sup>, p. 482).  
1 : 20.
- A-hi-wa(pi)-du-um*  
s. of *UR-RA?-ti*, 42a : 15 | b : 13.
- A-hu-la-ab-Shamash*  
f. of *Ibni-Girru*, 44 : 22.
- A-hu-la-ab-Sin*  
s. of *Ishme-Sin*, 4 : 19.
- A-hu-um-wa(ja?)-qar* (cf. *Abum-w(y)aqar* and *A-hi-ja-qar*, Johns, Deeds)  
1. s. of *Awāt-Shamash*, b. of *Bēlshunu* and *t . . . tāni*, 61 [a : 9] b : 14.  
2. f. of *Iluma*, 9 : 5.
- A-hu-ni* (cf. *Māruni*)  
1. s. of *Etel-KA-DI*, 4 : 25.  
2. s. of *Mata(?)tum*, 14 : 28.  
3. s. of *Shamash-nāshu*, 107 : 13.  
4. s. of *Warad-kubi*, 112 : 10 [21].  
5. f. of *Ilū(?)-idinnam*, 4 : 2.  
6. f. of *Nābi-ilishu*, 4 : 20.  
7. *pashish-apṣṭ*, w., 112 : 24.
- A-hu-shi-na*  
1. s. of *E-SHAR(?)-RĀ(?)*, 35a : 28.  
2. s. of *Sin-ludlul*, 65 : 14.
- A-h(NI)-ta-la-mi*  
s. of *Warad-Ishtar*, 98 : 4.
- A-h(NI)-ta-hi-mi*  
32 : 3.
- A-m-mi-d(t)i-ta-na*  
king, always followed by *sharru*, 81 : 7 | 82 : 4.21.27 | 83 : 31 (*ta* omitted by scribe!) | 84 : 44.53 | 85 : 17 | 86 : 17 | 87 : 17.19 | 88 : 21.32 | 89 : 14 | 90 : 19 | 91 : 5.16 | 105 : 15 | 119 Obv. : 8c.
- A-m-mi-z(s)a-du-ga*  
king, always followed by *sharru*, 92 : 13 (am omitted by scribe!) | 93 : 19 | 94 : 27 | 95 : 32.44 | 96 : 30 | 97 : 23 | 98 : 16 | 99 : 20 | 100 : 6 | 101 : 32.43 | 102 : 8 | 103 : 46 | 104 : 19 | 105 : 19.43 | 106 : 9 | 107 : 16 | 108 : 5.
- A-m-mi-. . . . .*  
d. of, 119 Rev.: 8b.
- A-na-i-li-ma(?)-. . . . .* (feminine name?, cf. *tAna-ili-mada*, P. N.)  
68 : 1.
- A-na-Shamash-li-ṣi*  
1. s. of *tErishti-Aja*, b. of *Huzdūm* and *Ūzi-bitum*, 57 : 30.  
2. s. of . . . . . , *hEGIR*, 59a : 9 | b : 31.
- A-na-Sin-tak-la-ku*  
f. of *Nannar-tum*, 22 : 21.
- A-na-tum*  
1. s. of *Erba*, 65 : 13.  
2. f. of *tNtshi-inishu*, 95 : 7 (or feminine?).

<sup>1</sup> Thus perhaps better than *waqar*, cf. Meissner, Suppl., p. 15a. For the value "ja" of the PI sign, cf. P. N., p. 212, n. 3. The mistake of the stonecutter, made in the seal on No. 73 (*Jabum-aqar* instead of *Abum-jaqar!*) is very strange, and it looks as if the name had a foreign sound to him. Perhaps *Abum(Aḥum)-jaqar*, etc., belong, after all, to the group of West-Semitic names (cf. my *Dissertation*, p. 50).

- A-ni(l)-hal(pa)-Shamash*  
s. of *Sin-*....., 15 : 25.
- AN*....., see *Ilu*.....
- AN-MA-NI-LA*, see *Iluma-Ila*.
- A-ra-ri-im*  
1 : 2.
- Ar-du*  
s. of *Sin-nâşir*, 97 : 6.15.16.19.
- A-ri-ik-i-di-Bêl* (cf. Cassite *A-ri-ik-ka?-zu*)  
s. of *Ilushu-bâni*, f. of *Awil-Sin-KA*, 5 : 6.
- Ar-ka-al-.....*  
6 : 3.
- Ar-pi-um*  
f. of *Ibku-Shala*, 61a : 3 | b : 3.
- A-sa-.....*  
f. of *tMatâni*, 11 : 4.
- A-sha-ar-Bêl*<sup>1</sup>  
s. of *Bêlum*, 9 : 28.
- Ash-di(ki, qî?)-du-um* (cf. *Ashkudum*)  
1 : 4.
- Ash-du-um-a-bi*  
1 : 7.
- Ash-ku-du-um* (cf. *Ashdidum*)  
1. f. of .....-*Sin*, 29 : 6 | 43 : 22.  
2. f. of ..... , 26 : 14.
- A-tab-bu-um*, name ?  
28 : 2.
- A-ta-na-ab-ilî*  
1. s. of *Rammân-sharrum*, 78 : 17 | 119 Obv. : 24a.  
2. s. of *Sin-îdi*, 15 : 20.
- A-t(d)i-du(-um)*  
f. of *Narâm-ilishu*, 9 : 25 | 13 : 36  
41 : 8 | 51a : 4 | b : 4.
- Awât(KA)-iltum(-tum)*  
f. of *Aham-arshi*, 27 : 11.
- A-wa-at?-îrşitim(?, KI)*  
s. of *Sin-*....., 16 : 2.
- Awât(Bî?)-Nannar-GIM?*  
1. f. of *Abâja*, 42a : 20 | b : 18.  
2. f. of *Imgur-Nannar* and *Narâm-Sin*, 14 : 10.  
3. f. of *tLamazi*, 17 : 45.
- Awât(Bî?)-Nannar-NI-GI*  
s. of *Ilushu-ibishu*, 39a : 7 | b : 6.
- Awât(Bî?)-Nannar-NI-GIM*  
1. s. of *Zililum*, 28 : 28.
2. ?f. of *Awât-d*....., 8 : 41.  
? 3 : 25.
- Awât(Bî?)-Shamash*  
1. s. of *Sin-ennam*, 14 : 26.  
2. s. of *Şili-Shamash*, b. of *Ibiq-iltum*, *Ibi-Shamash*, and *Il(u)-bî-Shamash*, 28 : 20.  
3. f. of *Aham-w(j)aqar*, *Bêlshunu*, and *t.....tâni*, 61 [a : 10] | b : 5.6.15.  
4. ? f. of *Ibi-Sin*, 22 : 7.  
5. f. of *Imgur-Sin*, 36b : 18.  
28 : 10.
- Awât(Bî?)-d*.....  
s. of *Awât-Nannar-NI-GIM*, 8 : 41.
- Awil-Bêl*  
s. of *Nannar-idinnam*, 5 : 30.
- Awil-dDa-mu*  
pr. of *GU-LA*, 22 : 22.
- A-wi-li-ja*  
f. of *Ibni-Shamash* and *Sin-ishmeani*, 84 : 49 | 85 : 6.9 | 88 : 25.
- Awil(?)-, A-wi-il-ili, -ili*<sup>1</sup>  
1. s. of *Sin-gâmil*, b. of *tKubburtum*, 70 : 24.  
2. f. of *tEli-érrizza*, 38 : 4.  
3. ? f. of *Iti-idinnam*, 2 : 14.  
119 Obv. : 37b.
- A-wi-il-Ishtar*  
s. of *Ibni-Shamash*, w., 95 : 41 (cf. P. N.).
- Awil-dMAR-TU*  
f. of *Nannar-.....-ür-AZAG-GA*, 10 : 4.
- Awil-dMER-RA*  
33 : 16.
- A-wi-il-, Awil-dNa-bi-um*  
*TUR-GIM(mâr banâ?)*, 104 : 2.  
117 : 15.
- Awil-Nannar, -Nannar*<sup>1</sup>  
1. f. of *Ikubîsha*, 4 : 21.  
2. *barâ*, 62 : 6.  
13 : 37.
- Awil-dNIN-SHAH*  
s. of *Gimil-Shamash*, 8 : 16.
- Awil-dNIN-SHAH-KA*  
1. (?) f. of *tBetatum*, 13 : 15.  
2. .. of *Kâr(?)-Sippar-amnanu*, 119, Rev. : 14a.
- A-wi-il-, Awil-Rammân*  
1. s. of *Sin-éribam*, 36a : 18 | b : 15.

<sup>1</sup> Probably identical with *Ashri-Bêl*, P. N. It would show that the latter does not mean “my sanctuary (*ashri*) is Bêl.” *Ashri* probably is status constr., like *ashar*, and both names should be considered as abbreviations from a full sentence. Cf. also the name *Ash-ri-î(NI)-lum*, Collection de Clerq, No. 41.

2. s. of . . . . ., *malahu*, 110 : 3.17.  
 3. f. of *tAmat-Mamu*, gf. of *Warad-Nannar*(?), 86 : 7.  
 4. *rabi-zikkatum*, 105 : 32.
- A-wi-il-*, *Awil*(111 : seal)-*Shamash*
1. s. of *Shamash-nâṣir*, w., 111 : 10 seal.
  2. f. of *Ibni-Girru*, 44 : 19.
  3. f. of *Sin(?)-nâdin-shumi*, 119 Rev. : 22a.
  4. *ju.*, 105 : 34.
- A-wi-il-*, *Awil-Sin*
1. s. of *Imgur-Sin*, f. of *tLiwir-E-SAG-ILA*, 84 : 35.36.
  2. f. of . . . . .-*Shamash* and . . . . ., 119 Rev. : 11a.
  3. *mâr GISH-DUB-BA-a*, 86 : 15.
- Awil-Sin-KA*
- s. of *Arik-idi-Bêl*, gs. of *Ilushu-bâni*(?), 5 : 8.
- A-wi-lu-ma*
- s. of *Bâr-Sin*, 8 : 32.
- A-wi-lum(-ma?)*
- f. of *Ilushu-bâni*, *Nâbi-ilishu*, and *Rammân-idinnam*, 13 : 6.9.13.
- A-wi-il- . . . . .*
- f. of *Zijatum*, 39a : 17.
- A-wil-d . . . . .*
- w., 60 : 20.
- A-wi-il- . . . . .*
- f. of *Ibku-Nunitum*, 68 : 20.
- A-wi-il-d*
- w., 108 : 16.
- A-wi(?)- . . . . .*
- f. of *tAmat-Rammân*, hu. of *tShât-Kabta*? 13 : 29.
- AZAG-Nannar*(?)
- s. of *Ibiq-Ishtar*, b. of *Ilushu-ibi*, 16 : 11.
- A- . . . . .*
- f. of *Etellija*(?), 6 : 24.
- [**Ba-?**] *ba-lum-pa-du?* (cf. *Babatum* (?)-*lâ-pâdû*, P. N.)  
*ju.*, 10 : 35.
- Ba-al-tu-ka-shi-id*
- 52 : 5f. | 54 : 5.
- Ba-za-zum?*
- f. of . . . . .*sha*, 43 : 21.
- Ba-zi-zu*
- garshamu*, 93 : 7.
- Be-da-ja*
- s. of *Mannija*, 44 : 17.
- Be-ja-a*
- s. of *Shamash-nâṣir*, 97 : 8.
- Bêl(?)-a-bu*
- f. of *tAmat-Shamash*, 17 : 36.
- Be-la-nu(-um)*
1. s. of *Aattâ*, patesi and priest, 68 : 7.10.
2. s. of *Sin-shemê*, b. of *tLamazzâni*, 70 : 12.  
 3. s. of *Warad-Nannar*, b. of *Ilushu-ibbi*, 57 : 26.  
 4. b. of *Warad-Shukal*, *avil abullim*, 93 : 5.  
 5. sc., 61a : 30 | 62 : 11 | 68 : 27.
- Be-la-nu-um*
- 50a : 26 | 55 : 3.
- Be-li-i*
- from Babylon, 94 : 10.
- Be-li-e-bi-ib(?)*
- sl., 62 : 14.
- Be-li-ja*
- s. of *Nûr?- . . . . .*, 14 : 22.
- Be-el?-ilu*, cf. *Nûr-ili*.
- Bêl-i-qi-sha-am*
- f. of *Ibku-Shala*, 83 : 29.
- Be-li-ri'û(?)*
- s. of *Shugu?- . . . . .*, 11 : 25.
- Bel-ish-me-ni*
- s. of *Jahdunum*, 1 : 25.
- Bel-na-id?*
- 3 : 31.
- Be-el-shu-nu*
1. s. of *Awât-Shamash*, b. of *Abum-w(j)aqar* and *t . . . . . tâni*, 61b : 15.
  2. s. of *Dulu*. . . . ., 6 : 22.
  3. s. of *Ibku-Nunitum*, b. of *Ibni-Marduk*, w., 119 Rev. : 7a.
  4. s. of *Ibku(?)- . . . . .*, 63 : 25.
  5. s. of *Ilushu-bâni*, w., 105 : 38 | 119 Obv. : 9a.
  6. s. of *Kâsha-Sin*, b. of *Shamash-hegalli*, w., 68 : 23 | 78 : 16 | 119 Obv. : 20a.
  7. s. of *Rammân-nâṣir* and *tLazina*, b. of *Ibni-Ram-mân*, *Ilî-ēribam*, and *Ilushu-ibnishi*, 88 : 9.
  8. s. of *Rammân-sharrum*, *pashish-apst*, w., 76 : 31.
  9. s. of *Taribusha*, *pashishum*, 104 : 5.
  10. s. of . . . . ., 108 : 13.
- dBe-el-ṭa-bi*, “*Bêl* is good” (cf. Introduction).  
 Assyrian(?) ruler, 18 : 14.
- Be-lum*
1. s. of *Nûr-Shamash*, b. of *Itâr-Sin*, 9:7.
  2. f. of *Ashar-Bêl*, 9 : 28.
- Bi-la-ah-Bêl*
- s. of *Munânum* 2 : 13.
- Bi-ir-bi-ru-um* (abbrev.?, cf. *birbirru*, “splendor”)
- 1 : 5.
- Bi(Kas)-ka(?su?)-bu-ú(?)*
- f. of *Warad-ilishu*, 9 : 30.
- Bu-hu-um*, see *Pûhum*.

- Bu-la-lum*  
s. of *KÁsha-Shamash*, 14 : 27.

*dBu-ne-ne-na-ši-ir*  
s. of . . . . -*Shamash*, b. of *Sili-Shamash*, 70 : 40.

*dBu-ne-ne-SHI-DU*  
*e-ri-.....*, w., 108 : 9.

*dBu-ni-ni-ma-ti*  
*hSHAG-GA*, 68 : 5.

*Bu-nu-taḥ-tu-un-i-la*  
king, 6 : 14.26.

*Bur-Bél*  
f. of *Nûr(?)-ili*, 1 : 19.

*Bu-ri-ja*  
s. of *Japkudum*, 8 : 34.

*Bur-Rammán*  
1. s. of *Bûr-Rammán*, 35a : 26 | b : 25.  
2. s. of *Sin-riméni* (b. of *Mâr-Baja?*), 58 : 4.8.13.  
3. f. of *Bûr-Rammán*, 35a : 26.  
4. f. of *Nabi-Shamash*, 33a : 18.  
5. f. of *Üzi-bítum*, 23a : 6 | b : 6.  
6. h. . . . . , his sons mentioned, 48 : 9f.

*Bu(?)-úr-, Bur-Sin*  
1. s. of *Sin-shemî*, 43: 20.  
2. s. of *Sin-.....*, 50a : 3 | [b3].  
3. s. of *Zililum*, b. of *Imgur-UH-KI*, *Sin-éribam*, and *Sin-idinnam*, 37 : 17.  
4. f. of *Awiluma*, 8 : 32.  
5. f. of *Ribam-ili* and *Sin-idinnam*, 37 : 4.6.7  
6. his sons mentioned, 29 : 4.

*B(P)u-ut-ta-tum*  
f. of *Erishti-ú R-RA*, 119 Obv. : 35b.

*Da-da-a*  
*báiru Ishtar(?)*, 117 : 20.

*Da-di-ja*  
1. ? f. of *KÁsha-Shamash*, 5 : 25.  
2. f. of *Rammán-sharrum*, 62 : 37.

*Da-mi-iq-Marduk*  
f. of *Gimil-Marduk*, 110 : 6.

*Da-mi-qum*  
f. of *Ibiq-Rammán*, 14 : 24.

*Di-nam-ilī*  
f. of *Sin-abushu*, 8 : 31.

*DINGIR-?-SAG-SHA*  
f. of *Mâr-Shamash*, 71 : seal.

*Du-lu-kum*  
1. f. of *Bélshunu*, 6 : 22.  
2. f. of . . . . . , 26 : 16.

*dE-a-la-ma-za-shu*  
117 : 14.

*dE-a-mu-da-.....?*  
117 : 13.

*dE-a-shar-ri-ili<sup>1</sup>*  
s. of *Sizzatum*, 112 : 7.18.

*Ellit(AZAG)-Ishtar*  
f. of *Utul-Ishtar*, gf. of *Warad-Shamash*, 84 : 38.

*En-bi-Bél*  
f. of *Nabi-Shamash*, 9 : 29.

*En-ne-en-Sin*  
f. of *Idida(?)*, 4 : 21 | 14 : 31.

*Er-ba*  
f. of *Anatum*, 65 : 13.

*E-ri-ba-am*  
1. s. of *Warad-Sin*, 7 : 4.  
2. f. of *KÁsha-Sin* and *Shamash-idinnam*, 28 : 27.  
3. f. of *Sin-idinnam*, 57 : 6.  
11 : 28.

*E-ri-ba-am-dGirru*  
s. of . . . . . , 65 : 5.

*E-ri-ib-Sin, -Sin<sup>1</sup>(?)*  
s. of *Ibiq(?)-MAR-TU*, 119 Rev. : 4a.  
37 : 23.

*E?-ri-bu-ni*  
f. of *KÁsha-NIN-KARR-RA-AG*, 4 : 16 | 9 : 23.

*E-ri-.....*  
f. of *Itûr-Sin*, 8 : 40.

*E-SHAR(?)-RA(?)*  
f. of *Aḥushina*, 35a : 28.

*E-ta-(sha?)-am-shi-a* (cf. *E-Shamash-mannu*, P. N.)  
56 : 4.

*E-te-ja-tum*  
1. s. of *Sin-nâṣir*, 59a : 8 | b : 24.  
2. f. of *Rammán-idinnam*, 40 : 8.

*E-tel-bi-Bél*  
s. of *Ilu-bâni*, 1 : 16.

*E-tel-bî(KA)-Marduk*, abbreviated *E-tel-bu* (seal).  
goldsmith, 115 : 14. seal.

*E-tel-bî(KA)-dNa-bi-um*  
1. s. of *Ishme-Sin*, 76 : 9.10.  
2. s. of *Nannar-KA.....*, 34a : 16 | b : 14.

*E-tel-bî(KA)-Rammán*  
f. *Mâruni*, 107 : 5.

*E-tel-bi-, bî(KA)-Shamash*  
1. s. of *Sin-bêli-ili*, 9 : 24.  
2. ? f. of *Ibku-Shamash*, 49 : 16.  
3. f. of *Shamash-rêm-ill* and *Sin-éribam*, 9 : 11.

*E-tel-bi-Shamash*  
3 : 28.

- E-tel-bi(KA)-Sin*  
s. of *Abu* . . . . ., 16 : 3.
- Etel-bu(-um)* (cf. *Etel-bi-Marduk*)  
f. of *Ibiq-Arahtum*, 59a : 5 | b : 21.
- E-tel-dKA-DI*  
f. of *Aḥuni*, 4 : 25.
- E-tel-li(?)ja*  
s. of *A* . . . . ., 6 : 23.
- E-ṭa(ta)-q(k)um* (name?)  
47 : 1 | 49 : 1.
- E-ṭi-rum* (cf., perhaps, the name *Ja-d(t)i-ri*, Bu. 88-5 [IV, 1], 14)  
1. s. of *Il(u)bisha*, 73 : 3.7.  
2. s. of *Sin-shamub*, 93 : 13.  
3. s. of *Warad-Sin*, 71 : 5 | 72 : 7 | b. of *fMelulatum* and *Sinatum*, 78 : 3.  
4. s. of . . . . ., 83 : 12.  
5. f. of *Sin-aham-idinnam*, 93 : 12.  
6. f. of *Sin-igfsham*, 84 : 48.  
7. f. of *Warad-Sin*, 103 : 5.11.40.
- GAB?-DINGIR-RA**  
f. of *Ibiq-ilina*, 59a : 7.
- Ga-mi-tum* (cf. *Gami-ilu*, P. N., ?)  
f. of *Sin-māgir*, 47a : 16 | b : 16.
- Gimil(SHU)-dDa-[mu]*  
f. of *fNarubtum*, 6 : 2.
- Gi-mil-dGU-[LA]*  
s. of *Ibiq-Aja*, 77 : 4.
- Gi-mil-lum*  
1. s. of *Mār-NIN-TU*, 46 : 19.  
2. *suḥarum Marduk-mushalim* (s. of *Utul-Ishtar*), 103 : 2.8.28.  
78 : 2.
- Gi-mil-Marduk*  
1. s. of *Dāmiq-Marduk*, h?, 110 : 5.  
2. s. of *Sili-Shamash*, w., 84 : 50 | 88 : 27.  
3. f. of *Ibni-Rammān*, 105 : 40.  
4. ju., 104 : 8.
- Gimil(SHU)-dMAR-TU*  
s. of *Nūr-Shamash*(?), 70 : 20.
- Gimil(SHU)-dNIN-SUN*  
f. of *fRabatum*, 17 : 44.
- Gimil(SHU)-dNIN-TU*  
f. of *Ūši-bitum*, 62 : 38.
- Gi-mil-dNIN?- . . . . .*  
pr. ? of *Aja*, 77 : 4.
- Gimil(SHU)-Shamash*  
1. s. of *I* . . . . ., 15 : 22.
2. f. of *Awil-NIN-SHAH*, 8 : 17.  
3. f. of . . . . . *bam*, 12 : 25.
- Gur-ru-du-um*  
28 : 5.
- Ha-ab-di-ili**, *Ab[-di-ili]* (cf. P. N., p. 85)  
s. of *Jadišum*, b. of *Jaħzar-il*, 10 : 5.15
- Ha-d(t)i-w(p)i-me(?)*  
w., 108 : 17.
- Ha-li-lu-um*  
s. of *Warad-Ea*, 1 : 23.
- Ha-(am-)mu-ra-bi*  
king, without *sharru*, 21 : 9 | 22 : 15 | 26 : 12 | 37 : 15 | 43 : 17 | 44 : 12.  
followed by *sharru*, 28 : 25 | 61b : 7.
- Ha-za-ri-im* (name?)  
94 : 3.
- Hu-ba* (cf. *Hubum*, *Hubatum*, P. N., and cf. the name of a place *aluHubaki*, MAP. 48 : 11)  
f. of *Sin-rabi*, 2 : 14 | 5 : 3.
- Hu?-mu-um*  
s. of *Rammān-idinnam*, w., 111 : 4.
- Hu-na-bu-um*  
f. of *fDamigtum*, 7 : 17.
- Hu-un-gu-lum* (cf. P. N., p. 21, n. 6 and 253)  
s. of *Nabium-ekalli*, 105 : 5.14.18. seals.
- Hu-za-lum*  
s. of *fErishti-Aja*, b. of *Ana-Shamash-līši* and *Ūzibitum*, 57 : 31.
- I-ba-ash-shi-ilu** (cf. P. N., p. 224, n. 1)  
*NI-GAB*, w., 90 : 16.
- Ib-ba-tum*  
1. s. of *Ilushu-abushu*, 59a : 11 | b : 27.  
2. f. of *Warad-kubi*, 76 : 38.  
60 : 22 | 93 : 14.
- Ib-bi(ga?)- . . . . .*  
f. of *Ibi-Shamash*, 76 : 35.
- Ib-ga-tum(ti-im)*  
1. s. of *Rish-TU-TU*, 82 : 7.  
2. s. of *Uhallum*, 29 : 7.15 | 34a : 20 | b : 16 | 40 : 6 | 41 : 3 | 53a : 3 | b : 3.  
3. s. of *Warad-Nannar*, 89 : 4.  
4. f. of *fRibatum*, 30a : 2.4 | b : 2.4 | 33a : 3 | b : 3 | 35a : 3 | b : 3 | 36b : 1.2 | 42a : 3 | 47a : 3 | b : 3 | 49a : 3 | b : 3 | 51a : 3 | b : 3.  
5. f. of *Sāmija*, 44 : 24.  
48 : 4.
- I-bi-Bēl*  
sc., 110 : 7 | 112 : 5.15 | 115 : 4 | 118 : 3.6.

*I-bi-dNIN-SHAH*

1. s. of *Nâr-âlîshu*(?), b. of *Idin-NIN-SHAH*, w., 59b : 19.
2. s. of . . . . ., 13 : 32.
3. f. of *Ili-bâni*, 22 : 18.
4. f. of *Hltâni*, 105 : 20.
5. f. of *Ilushu-bâni* and *Sin-riméni*, 50a : 19 | b : 20.
6. b. of *Sin-na?* . . . . ., 63 : 3.
7. sc., 28 : 35.
- 8 : 8 (?).

*I- . . . . .**Ibiq-Aja*

1. s. of *Sin-êribam*, w., 119 Obv. : 26a.26b. | Rev. : 13a.
2. f. of *IAmat-SHÉ-NIR-D.A*, *Nannar-idinnam*, and brothers, 94 : 7.
3. f. of *Gimil-GU-LA*, 77 : 4.
4. *shakkânu Sippar(-imnanim)*, 69 : 3.9 | 80 : 5.8.
5. sc., 22 : 26 | 54 : 7 (?) | 57 : 33.

*Ibiq-dA-ra-ab-tum*

- s. of *Etel-bûm*, 59a : 5 | b : 21.

*Ibiq-E-A*

- f. of *Abum-w(j)aqar*, 57 : 25.

*Ibiq-ilî-na* (cf. *Ibiq-nâr-ilina*)

- s. of *GAB?-DINGIR-R.A*, 59a : 7.  
68 : 15.

*Ibiq-ilî-shu*

1. s. of *Shamash-nâşir*, b. of *Nidnusha* and *Shamash-bâni*, w., 119 Obv. : 22a.
2. f. of *Sin-idinnam*, 61a : 23 | b : 29.
3. ju., 99 : 17.
4. *akil tamqarî*, 61a : 21 | b : 27.

*Ibiq-iltum(-tum)*

1. s. of *Sili-Shamash*, b. of *Awât-Shamash*, *Ibi-Shamash*, and *Il(u)-bî-Shamash*, 28 : 20.
2. w., 51a : 15 | b : 14.

*Ibiq-ir-ši-tim, -irşitîm(KI)*

1. s. of *Sin-idinnam*, 58 : 25.
2. f. of *Ibni-Sin*, 76 : 24.  
51 : 15 | 56 : 2.

*I-bi-iq, Ibiq-Ishtar*

1. f. of *IAmat-Shamash*, 119 Obv. : 3a | 8b.
2. f. of *AZAG-Nannar*(?) and *Ilushu-ibi*, 16 : 12.

*Ibiq(?, Sâb?)-dMAR-TU*

- f. of *Erîb-Sin*, 119 Rev. : 4a.

*Ibiq-nâr-ilî-na* (cf. *Ibiq-ilina*)

- 62 : 12.

*I-bi-iq-dNIN-GAL*

- f. of *Ibku-Nunitum*, 49a : 17 | b : 16.

*I-bi-iq-Rammân*

- s. of *Damiquum*, 14 : 24.

*I-bi-iq-sha*

- s. of *Jasi-il*, 38 : 5.

*I-bi-Shamash*

1. s. of *Ibbi* . . . . ., *êrib-bîti*, w., 76 : 35.

2. s. of *Ilu-iqqimanni*(?), 70 : 37.

3. s. of *Shamash-êribam*, 76 : 8.15.

4. s. of *Sili-Shamash*, b. of *Awât-Shamash*, *Ibiq-iltum*, and *Il(u)-bî-Shamash*, 28 : 20.

5. f. (?) of *ILamazâni*, 46 : 8.

- 50b : 13.

*I-bi-Sin, -Sin<sup>1</sup>*

1. s. of *Awât-Shamash?*, 22 : 7.

2. s. of *Sin-idinnam*, 19 : 21.

3. s. of *Sin-idinnam*, 62 : 40.

4. f. of *Sin-idinnam*, 119 Rev. : 2a.

- 111 : 3 (?)

*Ib-ku-dNa-bi-um<sup>1</sup>*

- NI-GAB bâb kallâtim*, 90 : 14.

*Ib-ku-(110 : 20), Ibku-dNu-ni-tum*

1. s. of *Avil* . . . . ., 68 : 20.

2. s. of *Ibiq-NIN-GAL*, 49a : 16 | b : 15.

3. s. of *Ilushu-bâni*, 61a : 27 | b : 33.

4. s. of *Puz(z)ulum*, 59b : 1.8.12.

5. s. of *Sharrum-Rammân*, 119 Obv. : 21a.23b.

- Rev. : 6a.

6. s. of *Sin-idinnam*, from *Kâr-Sippar*, 104 : 14.

7. f. of *Bêlshunu* and *Ibni-Marduk*, 119 Rev. : 8a.

8. f. of *Nergal-ibi*, 79 : 8.

9. f. of *Nergal-nîshu*, 76 : 32.

10. f. of *Nûratum*, 61a : 20 | b : 26(?)

11. f. of *Sin-nâşir*, 94 : 9 | 95 : 40.

12. f. of *Warad-Ulmashshîtum*, 105 : 39 | 110 : 20.

13. f. of . . . . . -idinnam, 95 : 35.

14. ju., 99 : 16.

15. sc., 119 Obv. : 28a.28b.

*Ib-ku-sha*

- f. of *Mellatum*, 90 : 3.

*Ib-ku-dSha-la*

1. s. of *Arpium*, 61b : 3.

2. s. of *Bêl-iqîsham*, 83 : 29.

*Ib-ku-Shamash*

- s. of *Etel-bî-Shamash*, 44 : 16.

<sup>1</sup> Cf. the abbreviated name *Ib-qu*, quoted by Thureau-Dangin, *Revue d'Assyri*, Vol. IV, p. 76.

*Ibku(SIG-ku)-Sin<sup>1</sup>*

s. of *Sharrum-Shamash*, 58 : 23 | 60 : 2.13.

*Ib-na-tum*

1. s. of *Shamash-Sippar*, . . . . ., 87 : 8.
2. ?f. of *Rammān-lū-zīrūm*, 112 : 8.
3. f. of *Warad-Iluli*, 112 : 9.

*Ib-ni-Bēl*

- s. of *Manānum*, 14 : 25.  
10 : 33.

*Ib-ni-dE-a*

s. of *Ibni*, . . . . ., 119 Obv. : 30c.

*Ib-ni-dGirru*

1. s. of *Aḥulab-Shamash*, 44 : 21.
2. s. of *Awil-Shamash*, 44 : 18.
3. s. of *Shamash-shar-ilī*, 76 : 3.11.

*Ib-ni-Marduk*

1. s. of *Ibku-Nunitum*, b. of *Bēlshunu*, 119 Rev. : 7a.
2. s. of *Lilit-Ishtar*, ju., w., 119 Rev. : 1a.
3. s. of *Warad-kubi*, *pashishu*, w., 112 : 25.
4. f. of *Marduk-mushalim*, 77 : 15.
5. f. of *Marduk-nāṣir*, 83 : 27.
6. f. of *Sin-ishmeani*, 88 : 26 | 95 : 36.
7. mār *GISH-DUB-B1-a*, w., 112 : 26, seal?
8. *akil SÁL Shamash*, w., 115 : 13.
9. *P1-MAR-TU*, 99 : 3.

*Ib-ni-dMAR-TU*

s. of *Liwira*, 68 : 22.

*Ib-ni-Rammān*

1. s. of *Gimil-Marduk*, w., 105 : 40.
2. s. of *Imgur-Shamash*, *pashish-apṣî*, w., 76 : 30.
3. s. of *Rammān-nāṣir* and *Hlazina*, b. of *Bēlshunu*, *Ilī-ṭribam*, and *Ilushu-ibnīšu*, 88 : 7.12.
4. ?f. of *Abil-kubi*, 43 : 6.
5. *akil tamgari*, from *Kár-Sippar*, 104 : 15.

*Ib-ni-Shamash*

1. s. of *Abum-w(j)aqar*, (divorced?) hu. of *Hugultum*, *barū*, 95 : 9.18.29.
2. s. of *Awilia*, w., 84 : 49 | b. of *Sin-ishmeani*, w., 88 : 25.
3. s. of *Ilu-nāṣir*, 74 : 5.
4. s. of *Sin-a*, . . . . ., w., 76 : 39.
5. f. of *Awil-Ishtar*, 95 : 41.
6. f. of *Idin-Ea*, 86 : 6.
7. f. of . . . . .-*Nunitum*, 95 : 37.
8. *barū*, w., 84 : 46.
9. sc., 53a : 13.

*Ib-ni-dShe?- . . . . .*

s. of . . . . .(?), 95 : 23.

*Ib-ni-Sin*

1. s. of *Ibiq-irṣitum*, *PA-PA*, w., 76 : 24.
2. s. of *Marduk-nāṣir*, w., 84 : 47.
3. s. of *Sin-idinnam*, 99 : 14.
4. f. of *Warad-kubi*, 112 : 6.17.
5. *mu'irru*, 99 : 13.
6. sc., 37 : 24.

*Ib-ni-dUR-RA*

w., 101 : 37.

*Ib-ni- . . . . .*

f. of *Ibni-Ea*, 119 Obv. : 30c.

*Ib- . . . . .*

f. of *Warad-Marduk*, 110 : 2.

*I-di-da(?, id?)*

s. of *Ennen-Sin*, 4 : 21 | 14 : 30.

*I-din-Bēl*

sons of, 70 : 5.31.35.

*I-din-dDa-gan*

s. of *Mār-irṣitum*, 95 : 4.

*I-din-dE-a, -E-a*

1. s. of *Ibni-Shamash*, 86 : 5.6 | 87 : 4.6.
2. mār *GISH-DUB-B1-a*, 32.

*I-din-Ishtar*

1. s. of . . . . ., w., 108 : 14.
2. ju., 105 : 33.

*I-din-ja*

1. f. of *Mupahirum*, 37 : 21.
2. sc., 12 : 22 | 14 : 30 (cf. *Idin-Sin*).

*I-din-dLa-ga-ma-al*, *I-din-nam-La-ga-ma-al*, shortened *I-din-nam* (cf. *La-ga-ma-al-nādin*, Strassm., *Dar.*, 265 : 10).  
s. of . . . . ., 35a : 27 | b : 26 | 41 : 7.

*I-din-dNa-bi-um*

f. of *Mār-Aammā*, 86 : 14.

*I-din-nam(-Lagamal)*, see *Idin-Lagamal*.

*I-din-Nannar<sup>1</sup>(?)*

f. of *Ili-bāni*, 19 : 20.

*I-din-dNIN-SHAH*

1. s. of *I(luma*, cf. *P. N.*), 11 : 24.

2. s. of *Nūr-ālishu*, b. of *Ibi-NIN-SHAH*, w., 59b : 19.

3. s. of *Marduk-nāṣir*, 59b : 13 | w., 78 : 18.

*I-din-Shamash*

67 : 3.

*I-din-Sin, -Sin<sup>1</sup>*

1. s. of *Sin-čribam*, 28 : 33.
2. ?f. of *Nabi-Sin*, 98 : 3.
3. sons of, 29 : 9.
4. sc., 13 : 39.

- I-di-ish-Sin*  
f. of *Nabi-Shamash*, 42a : 18 | b : 16 | 58 : 26.
- Ig-mil-Sin(?)*  
43 : 2.
- I-ku-bi-Ishtar*  
s. of *Sin-abushu*, 5 : 20.
- I-ku-bi-sha*  
1. s. of *Awil-Nannar*, 4 : 22.  
2. s. of *Manum-shaninshu*, 4 : 23.  
3. f. of *Nâr-ilishu*, 8 : 23.
- I-ku-un-bî-Sin*  
w., 101 : 38 | 108 : 12.
- I-la-lum*  
65 : 1.
- Ilat-bî-Aja*, see *Il(u)-bi-Aja*.
- Ilî<sup>1</sup>-ba-ni*  
1. s. of *Ibi-NIN-SHÂJ*, 22 : 18.  
2. s. of *Idin-Nannar(?)*, 19 : 20 (cf. 11 : 27).  
3. s. of . . . . . , 11 : 27 (cf. 19 : 20).  
4. f. of *Shamatum*, 28 : 29.  
5. f. of *Sin-ilu*, 45 : 6.
- Ilî<sup>2</sup>-di-im-ti*  
f. of *Shamash-mubalit*, 58 : 24.
- Ilî<sup>1</sup>-e-er-ba-am*  
*hNI-SUR*, 93 : 4.
- Ilî<sup>1</sup>-e-ri-ba-am*  
s. of *Rammân-nâşir* and *Ilazina*, b. of *Bêlshunu*, *Ibni-Rammân*, and *Ilushu-ibnîshu*, 88 : 3.8.13.
- Ilî<sup>1</sup>-i-din-nam*  
1. ? s. of *Ahuni*, 4 : 2.  
2. s. of *Awil(?)-ili*, 2 : 15.  
3. s. of *Rîsh-Shamash*, ju., 68 : 19 119 Obv. : 19a.16b. [25b?] Rev. 2a.3b.  
4. f. of *Sin-bâni*, 45 : 15.  
5. f. of *Sin-shemî*, 88 : 23.
- Ilî<sup>1</sup>-im-gur-an-ni*  
s. of *Mâshum?*, 22 : 24.
- Ilî<sup>1</sup>-i-qi-sha-am*  
s. of *Ali-lâmur*, 105 : 13.
- Ilî<sup>1</sup>-i-te-e*  
f. of *Shamash-nâşir*, 41 : 4.
- Ilî<sup>1</sup>-ma-a-bi*  
1. s. of *Warad-kubi*, 47a : 4 | b : 4 | 49a : 4 | b : 4.  
2. w., 51a : 16 | b : 15.  
56 : 5.
- Ilî<sup>1</sup>-ma-a-hi*  
f. of *Idamiqtum*, hu. of *iBêlitum*, 100 : 15.16.
- Ilî<sup>1</sup>-ma-li-ki*  
f. of *Nabi-Shamash*, 22 : 17.
- Ilî<sup>1</sup>-ma-lu?-ki?*  
f. of *Il(u)-bi-Shamash*, 102 : 6.
- Ilî<sup>1</sup>-shadi-i*  
3 : 8.
- Ilu-ba-ni*  
f. of *Etel-bî-Bêl*, 1 : 16.
- Il(u)Ilat?-bi-Aja*  
1. f. of *Nakarum*, 34b : 21.  
2. f. of *Shamash-tabbashu*, 34a : 19 (Nos. 1 and 2 are probably identical).  
3. pr. of *Shamash*, w., 76 : 22.
- Il(u)-bi-sha*  
1. s. of *Imgaja*, 12 : 5.  
2. f. of *Etirum*, 73 : 3.7.
- Il(u)-bi-Shamash*  
1. s. of *Ilî-maluki(?)*, h. . . . . , 102 : 4.  
2. s. of *Sili-Shamash*, b. of *Awât-Shamash*, *Ibiq-iltum*, and *Ibi-Shamash*, 28 : 19 | 61a : 29 | b : 35.  
50a : 2 | b : 2.
- Il(u)-bi-d. . . . .*  
f. of *Ilushu-bâni*, 68 : 25.
- Ilu-da-mi-iq*  
1. s. of *Zimri-Shamash (Samsu?)*, *mu'irru*, 79 : 4 | 119 Obv. : 4a.7a | f. of *Ilamazâni*, 119 Obv. : 12a.42a.9b.17b.5c | Rev. : 16a.  
2. f. of *Ilushu-ibni* and *Sin-mushalim*, 119 Obv. : 12c. 15c.
- Ilu-iq-qi-ma-an?-ni?*<sup>1</sup>  
f. of *Ibi-Shamash*, 70 : 37.
- Ilu-lu-shi(lim)*  
s. of *Lubit-Ishtar*, 61a : 24 | b : 30.
- Ilu-ma*  
s. of *Ahum-w(j?)aqar*, 9 : 5.
- Ilu-ma-î(NI)-la* (cf. Introduction).  
ruler at Sippar, 1 : 14 | 2 : 7.
- Ilu-na-ši-ir*  
f. of *Ibni-Shamash*, 74 : 6.
- Ilu-ni*  
s. of *Sizzatum*, 103 : 4.9.27.31.35.43.
- Ilu(An?)-ni[. . . . . ?]*  
s. of *Shamash-bâni*, 45 : 3.

<sup>1</sup> If *iqqimanni* is read correctly, we are tempted to recognize in it the Semitic root *nqm* (Hebr. נִמְנָה, Arab. *naqama*) which has not yet been noted in Babylonian or Assyrian texts. For the contents of the name cf. 1 Sam. 24 : 12—*נקמני יהוה ממן*.

*Ilu-ra-bi*

14 : 4

*Ilu-shu-a-bu-shu*

1. s. of *Shamash-baliti*, w., 53a : 11 | b : 9.
2. s. of *Shamash* . . . . ., 11 : 26.
3. s. of *Sharrum-Rammān*, 63 : 23.
4. f. of *Ibbatum*, 59a : 11 | b : 27.
5. f. of *iShāt-Aja*, 24 : 3 | 25 : 3.

*Ilu-shu-ba-ni*

1. s. of *Awilumma*, b. of *Nabi-ilishu* and *Rammān idinnam*, 13 : 5.12.
2. s. of *Ibi-NIN-SII.1H*, b. of *Sin-rīmāni*, 50a : 18 | b : 19.
3. s. of *Il(u)-bi* . . . . ., 68 : 25.
4. s. of *Kāsha-Shamash*, b. of *Na* . . . . ., 20 : 17.
5. s. of *Nābi-ilishu*, 5 : 26.
6. s. of *Nūr-ilishu*, 9 : 26.
7. s. of *Nūr-Sin*, 3 : 12.
8. s. of *Sin-triba(m)*, 83 : 10 | w., 89 : 11.
9. s. of *Sin-māgir*, w., 101 : 35.
10. s. of . . . . ., w., 76 : 27.
11. f. of *fAmal-Danni(?)*, 62 : 26.
12. f. of *Arik-idi-Bēl*, gf. of *Awil-Sin-KA*, 5 : 7.
13. f. of *Bēlshunu*, 105 : 38 [119 Obv. : 10a?].
14. f. of *Ibku-Nunitum*, 61a : 27, seal | b : 33.
15. f. of *Ilushu-nāṣir*, 105 : 37.
16. f. of *Nannar-abla-idinnam*, 63 : 21.
17. f. of *Nūr-Kabta*, 59a : 6.
18. f. of *Taribatum*, 116 : 7.
19. se., 58 : 27.
- 19 : 13 | 27 : 14 (w.) | 50a : 23 | b : 25.

*Ilu-shu-ella(t)-zu*

20 : 3.

*Ilu-shu-ib-bi*s. of *Warad-Nannar*, b. of *Bēlānum*, 57 : 26.*Ilu-shu-i-bi*

1. s. of *Ibiq-Ishtar*, b. of *AZAG* . . . . ., 16 : 11.
2. s. of *Marduk-mushalim*, 85 : 10.

*Ilu-shu-i-bi-shu*

1. f. of *Awāt-Nannar-NI-GI*, 39a : 8 | b : 7.
  2. f. of *Shamash-bāni*, 37 : 5.8.
- 50a : 27.

*Ilu-shu-ib-ni*

1. s. of *Ilu-damiq*, b. of *Sin-mushalim*, *PA-PA*, 119 Obv. : 11c.

2. s. of *Mu*? . . . . ., ju., w., 76 : 26.3. s. of *Sin-nādin-shumi*, w., 119 Obv. : 25a.4. ? f. of *fErishti-Shamash*, 83 : 8.5. f. of *Nūr-Kabta*, 97 : 5.6. f. of *Shamash-nāṣir*, 83 : 26.7. *SHAG-UD bit Shamash*, 105 : 36.

8. . . . ., w., 108 : 11.

*Ilu-shu-ib-ni-shu*1. s. of *Rammān-nāṣir* and *Ilazina*, b. of *Bēlshunu*, *Ibni-Rammān*, and *Ili-ēribam*, 88 : 4.8.2. f. of *fBēlitum*, 74 : 3.*Ilu-shu-ib* . . . . .

w., 108 : 18

*Ilu-shu-na-ṣir(ṣi-ir)*s. of *Ilushu-bāni*, 105 : 37.*Im-gu-ja*1. f. of *Il(u)bīsha*, 12 : 5 (perh. id. with 4 : 7).

2. f. of . . . . ., 4 : 7 (perh. id. with 12 : 5).

*Im-gur-Ishtar*

117 : 18.

*Im-gur-Nannar*<sup>1</sup>s. of *Awāt-Nannar*, b. of *Narām-Sin*, 14 : 8.*Im-gur-ru-um*s. of *Nūr-Sin*, 15 : 19.*Im-gur-Shamash*1. s. of *Shamajatum*, 28 : 31.2. f. of *Ibni-Rammān*, 76 : 30.*Im-gur-Sin, -Sin*<sup>1</sup>1. s. of *Awāt-Shamash*, 36b : 17.2. s. of *Sakānum*, 6 : 20.3. f. of *Awāt-Sin*, gf. of *fLiwir-E-SAG-ILA*, 84 : 364. *mār GISH-DUB-BA-a*, 57 : 32*Im-gur-ÙII-KI*1. s. of *Zililum*, b. of *Būr-Sin*, *Sin-ēriban*, and *Sin-idinnam*, 37 : 18.2. f. of *Rish-Shamash*, 50b : 21 | 57 : 20.*Im-me-ru-um*

ruler at Sippar, 3 : 23 | 4 : 14 | 5 : 19

*I-na-gāti(SIIU)-ili*

s. of . . . . ., 15 : 27.

*I-na-ga-ti-Shamash* (abbreviated)<sup>1</sup>

sl., 18 : 1.

*I-na-libbi-irshid*, see Feminine Names.*I-ni-ib-Shamash*

41 : 5.

<sup>1</sup> The writing *I-na-ga-ti-Shamash* gives us the clue for the reading of some other names which I have interpreted erroneously in *P. N.* Instead of *īnashu-*, “his eye is” . . . . ., we evidently should read *īna-gāti-*, “in the hand (protection) of . . . . .” Probably a word has to be supplemented. This gives us a third possible explanation of the names

<i>I-shar-Li-im</i> , “Lim is righteous.” <sup>1</sup>	<i>Ja-ah(a')-zu?-um?-il</i>
f. of <i>lAmat-Béltim</i> , 119 Obv. : 42b   f. of ?, 119 Obv. :	s. of <i>Lilit-Ishtar</i> , 7 : 18.
4c.	<i>Ja-ah-za-ar-i-il</i> (cf. <i>P. N.</i> , p. 113)
<i>Ish-me-E-a?</i>	s. of <i>Jadihum</i> , b. of ( <i>H</i> ) <i>abdi-il</i> , 10 : 6. [16].
f. of . . . . . <i>mi</i> , 8 : 37.	
<i>Ish-me-Sin</i>	<i>Ja-ak-ba-ru-um</i>
1. f. of <i>Aḥulab Sin</i> , 4 : 19.	f. of <i>Sarikum</i> , 1 : 22.
2. f. of <i>Etel-bi-Nabium</i> , 76 : 9.10.	
3. ? f. of <i>Nahimum</i> , 20 : 17.	<i>Ja-ku-un-a-li</i>
4. f. of <i>Sin-ishmeani</i> , 76 : 37.	67 : 9.
<i>I-shum-ba-ni</i>	<i>Ja-ar-bi-il</i>
f. of <i>IShalurtum</i> , 23a : 4   b : 4.	13 : 37.
39a : 4   b : 4.	
<i>I-te-eb-li-ib-bi-Shamash</i>	<i>Ja-ash-ku-úr-il</i>
62 : 9.	1 : 6.
<i>Itti(KI)-Bcl-qi-in-ni</i>	<i>Ja-ash-ma-ah(i)-el</i>
f. of <i>ÜH-KI-idinnam</i> , 61a : 22   b : 28.	s. of <i>MU-MU(Mu-mu?)</i> , 1 : 17.
<i>I-tur-ki-nu-um</i>	<i>Ja-di[-hu-um]</i> (cf. <i>P. N.</i> , p. 113)
50a : 22   b : 23.	f. of ( <i>H</i> ) <i>abdi-il</i> and <i>Jahzar-il</i> , 10 : 7.
<i>I-tur-Sin</i>	<i>Ja-shu?</i> . . . . .
1. s. of <i>Eri</i> . . . . . , 8 : 40.	w., 26 : 23.
2. s. of <i>Nûr-Shamash</i> , b. of <i>Bélum</i> , 9 : 7.	<i>Ja-si-il</i> (cf. <i>P. N.</i> , p. 235, n. 3, and p. 31, n. 1) <sup>2</sup>
<i>Ja-ab(p)-ku-di-im</i>	f. of <i>Ibiqsha</i> , 38 : 6.
f. of <i>Burija</i> , 8 : 34.	<i>Ja-wi(pi)-il</i> <sup>3</sup>
<i>Ja-ah(a')-du-nu-um</i>	f. of <i>ITadin-NIN-GAL</i> , 17 : 38.
f. of <i>Bél-ishmeni</i> , 1 : 26.	<i>Ja-</i> . . . . .
	f. of <i>iBetetum</i> , 17 : 43.
	<b>Ka-ba-lum</b>
	f. of <i>Taribatum</i> , 53a : 10.

beginning with *SHU* (cf. *P. N.*, p. 245, n. 9). They may have to be read *Gât-* and considered as shortened from names beginning with *Ina-gât-*. The names *Ilu-înaja* and *Shamash-înaja* (*P. N.*) also may have to be explained differently. They are perhaps not full names (“Shamash is my eye”), but hypocoristica in -ja from names like *Shamash-îna(â?)-mâtîm*. Such forms, in which the hypocoristic affix is added to a name consisting of more than one element, are perhaps not so rare as I was inclined to suppose in *P. N.*, p. 12.

<sup>1</sup> This name, borne by the *rabiānu* of *Sippar* and *Kâr Sippar*, occurs H 91 : 17 and 24, where I failed to recognize it in *P. N.* It also occurs in the tablet from *Hana*, published by Thureau-Dangin in *Revue d'Assyriologie*, Vol. IV, p. 85 as name of the king of *Hana*. Hommel (in *Grundriss*, p. 50, n. 1) has first recognized that the second element of this name is a deity. The name *Igid-Lim*, occurring also in the *Hana* tablet, I would explain as “Lim is strong” (*igid* = *eqid*; for *eqdu* instead of *ekdu* see Muss-Arnolt, Dictionary, p. 89). This epithet would suit a “ram god” (cf. Hommel, *t.c.*) very well, as it is commonly used of strong animals (*rîmu*, *bûru*, *nîshu*). Hommel adds to these the name *Indi-Limma* (“Lim is my support?”), which occurs on a seal cylinder from Cilicia, now in the Ashmolean Museum at Oxford. Should the name *Jakinlu* (V R II, 83.91), then to be read *Jakin-Lu* be compared? And has the name *Shamash-shumunlu* (*P. N.*) to be considered in this connection?

<sup>2</sup> The element *jasi* can hardly be separated from *jazi* (in *Izi-jazi*, *Jazi-Dagan*, cf. *P. N.*, p. 235 and n. 3), occurring similarly in West Semitic names. The change of *z* and *s* points to a later *ד* (cf. the writings *pu-ru-za-am* and *pa-ra-si-im*, *a-na-za-ah* and *na-su-ah* in the Hammurabi Code). Therefore Dr. Hilprecht's suggestion to find in *jazi* a West-Semitic נְצָחָה will have to be abandoned. Evidently a variant of our name is found in *ja-'-si-il* (Scheil, *Recueil de Travaux*, etc., XXIV, p. 3). Should we have to think of נְסָא and translate “(The) god has healed”? Cf. Palmyr. נְרָבָּא. The Babylonian name *Jarbi-ilu* (*P. N.*, 114 and 234), perhaps, should be translated “(The) god is (was) great” (cf. Dr. Hilprecht's note on p. 114 and the name *iTarbi-Nunitum*).

<sup>3</sup> Cf. Daiches, *Allbab. Rechtsurk.*, p. 14.

<i>Ka-ag-ga-da-nu</i>	6. f. of <i>Iahzum(?)-il</i> , 7 : 19.
f. of <i>Abum-w(j)aqr</i> , <i>Sin-éribam</i> , <i>Sin-riméni</i> , and <i>Sin-shar-mátim</i> , and of a daughter, 119 Obv. : 4b.13b.	7. f. of <i>Namram-sharár</i> , 47a : 15   b : 15.
<i>Ka-lu-mu-um</i>	<i>Li-bit-it-dRammán</i>
1. s. of <i>Sharrum-Rammán</i> , b. of <i>iErishti-Aja</i> , 96 : 18.	f. of <i>Sin-mushalim</i> , 110 : 19   111 : 10.
2. sl., 28 : 12.	<i>Li-bit-it-Sin-Sin<sup>1</sup></i>
3. w., 60 : 19.	1. f. of <i>Shamash-rabi</i> , 27 : 12.
<i>Kas(h)-</i> , see <i>Bi-</i> . . . . .	2. ju., 71 : 7.
<i>KA-sha-dGu-la</i>	<i>Li-bu-ra-am</i>
62 : 2.	39a : 15   b : 15.
<i>KA-sha-Nannar</i>	<i>Li-she-ir-Sippar</i>
f. of <i>iLamazi</i> , 17 : 45.	32 : 4.
<i>KA-sha-dNIN-KAR-RÁ-AG</i>	<i>Li-wi-ra</i>
s. of <i>Eribuni(?)</i> , 4 : 15   9 : 22.	f. of <i>Ibni-MAR-TU</i> , 68 : 22.
<i>KA-sha-dNIN-TU</i>	<i>Li-wi-rum</i>
f. of <i>iShamuhatum</i> , 119 Obv. : 12b.17e.	f. of <i>SAG-ILA-mushalim</i> , 57 : 29.
<i>KA-sha-Shamash</i>	<i>Li-zi-ib-ba-la-tum</i>
1. s. of <i>Dádija(?)</i> , 5 : 24.	65 : 19.
2. f. of <i>Bulalum</i> , 14 : 27.	<i>Lu-ush-ta-mar-Shamash</i>
3. f. of <i>Ilushu-báni</i> and <i>Na</i> . . . . ., 20 : 17   29 : 13(?).	f. of <i>iBéltáni</i> , 76 : 5.
<i>KA-sha-Sin</i> , - <i>Sin<sup>1</sup></i>	<i>Lu-ush-ta-mar-Sin</i> , - <i>Sin<sup>1</sup></i>
1. s. of <i>Eribam</i> , b. of <i>Shamash-idinnam</i> , 28 : 26.	f. of <i>Sin-éribam</i> , 62 : 33.
2. f. of <i>Bélshunu</i> and <i>Shamash-łegalli</i> , 68 : 24   78 : 16   119 Obv. : 20a.	37 : 20.
3. f. of . . . . .- <i>násir</i> , 62 : 35.	<i>Ma-ma-nu-um</i>
<i>Ka-ṣi-ru-um</i> (abbreviated) <sup>1</sup>	f. of <i>Nikriḥaid(?)</i> and <i>Sin-ennam</i> , 6 : 19.
3 : 33.	<i>Ma-an-na-shu</i>
<i>Ki(Qi)-</i> . . . . .	s. of <i>Qishtum</i> , 33a : 4   b : 4   49a : 14   b : 13.
18 : 19.	<i>Ma-an-ni-ja?</i>
<i>Ku-ub-bu-rum</i>	f. of <i>Bedaja(?)</i> , 44 : 17.
f. of <i>Sin-nádin-shumi</i> , 83 : 28.	<i>Ma(?)-an-ni-Shamash</i>
<i>Ku-úr-ku-du-um</i>	sons of, 76 : 4.
11 : 22.	<i>Ma-an-nu-um-ba-lum-Shamash</i>
<i>La-du?</i> . . . . .	41 : 2.
s. of . . . . .- <i>natum</i> , 26 : 20.	<i>Ma-an-nu-um-ki-ma-Bél</i>
<i>La?-la-si-mu-um</i>	f. of <i>iNarámtáni</i> , 46 : 7.23.
22 : 5.	<i>Ma-an-nu-um-ki-ma-Shamash</i>
<i>Li-bit-Ishtar</i>	66 : 7.
1. s. of <i>Mír-Shamash</i> , ju., w., 119 Obv. : 20b.	<i>Ma-na-nim</i>
2. s. of <i>Rammán-idinnam</i> , 8 : 39.	f. of <i>Ibni-Sin</i> , 14 : 25.
3. s. of . . . . .- <i>mu(?)rum</i> , 39a : 14   b : 16.	<i>Ma-ni-um</i>
4. f. of <i>Ibni-Marduk</i> , 119 Rev. : 1a.	1. s. of <i>Shamash-báni</i> , 45 : 12.
5. f. of <i>Ilu-lulim(lushi?)</i> , 61a : 24   b : 30.	2. f. of <i>iRabatum</i> , 22 : 8

<sup>1</sup> Cf. the names *Nabu-káṣir*, II R 64 : 15d, Strassm., *Cyrus*, 188 : 26, etc.; *Shamash-ikṣur*, III R 46, 34b; *Bél-likṣur*, II R 64, 18c; *Nabû-kuṣuranni*, II R 64 : 21a; *Bél-kuṣurshu* (K. B., IV, 316-317, ll. 3, 7, etc.), and also the later title of officials *ḥkasir* and *ḥrab kasir*.

- Ma-nu-um-(ki)-Sin*  
f. of *Nûrja*, 13 : 34.
- Ma-nu-um-sha-ni-in-shu*  
f. of *Ikûbisha*, 4 : 24.
- Mâr-dA-am-ma(-a)*, "Son of Aamma" (cf. *A-a-am-me*, Johns, *Deeds*).  
s. of *Idin-Nabium*, w., 86 : 14. seal.
- Mâr-aluBa-ja*  
s. of *Sin-rîmêni*, 58 : 3.7.19.
- Marduk-ga-mil*  
f. of *tErishti-Aja*, 23a : 19 | b : 18.
- Marduk-mu-ba-lî-it*  
1. f. of *Marduk-nâsir* and *tShât-Aja*, 119 Obv. : 3c.  
(cf. *Îshar-Lim*).  
2. *NI-GAB*, w., 90 : 15.  
3. sc., 90 : 6.  
72 : 11 | 75 : 4 | 95 : 23 (s. of ?).
- Marduk-mu-sha-lim*  
1. s. of *Ibni-Marduk*, 77 : 14.  
2. s. of *Sin-âribam*, pr. of *Aja*, w., 76 : 22  
3. s. of *Utu-l-Ishtar*, 103 : 2.8.29.38.41.  
4. f. of *tAmat-Shamash*, 89 : 3.  
5. f. of *tBélitum*, 75 : 3.  
6. f. of *Ilushu-ibi*, 85 : 11.  
41 : 6 | 93 : 10.
- Marduk-na-sir(ši-ir)*  
1. s. of *Ibni-Marduk*, w., 83 : 27.  
2. s. of *Marduk-mubalît*, 119 Obv. : 2e (cf. *Îshar-Lim*).  
3. s. of *Shumum-libshi, pashish apsi*, w., 76 : 33.  
4. s. of . . . . . , 59b : 3.8. (c. l. 13).  
5. s. of . . . . . , b. of *Ibiq-ilina*, 68 : 16.  
6. f. of *Ibni-Sin*, 84 : 47.  
7. f. of *Idin-NIN-SHAH*, 59b : 13. (cf. ll. 3.8.) | 78 : 19.  
8. f. of *Sin-nâdin-shumi*, 86 : 13 | 95 : 39 | 99 : 6.  
9. e. . . . . , w., 108 : 10.  
72 : 10 | 117 : 16.
- Ma-ri-im* (abbreviated, cf. *Mâr-irsitum*, etc.)  
f. of *Rammân-bâni*, 36a : 21.
- Mâr-ir-ši-tim*  
f. of *Idin-Dagan*, 95 : 4.
- Mâr-dNIN-TU*  
f. of *Gimillum*, 46 : 19.
- Mâr-Shamash*  
1. s. of *Rammân-rabi*, 28 : 32.
2. s. of *DINGIR-?-SAG-SHA*, 71 : seal.  
3. f. of *Lilit-Ishtar*, 119 Obv. : 20b.
- dMAR-TU-ib-ni-shu*  
64 : 3.
- Mâr-ûm-XX*  
1. s. of . . . . . , *erib-bitti*, w., 76 : 36.  
2. *PA MAR-TU*, 99 : 4.
- Ma-ru-ni* (cf. *Ahuni*)  
s. of *Etel-bî-Rammân*, 107 : 4.
- Ma-ash-kum(ku-um)*  
1. s. of . . . . . , 27 : 15.  
2. f. of *tNishi-inishu*, 46 : 3.15.
- Ma-shum?*  
f. of *Ilî-imguranni*, 22 : 24.
- Ma-ta?-tim*  
f. of *Ahuni*, 14 : 28.
- Mat-ta-tum*  
28 : 11.
- Ma-ti-ilu*  
hu. of *tErishtum*, foster father of *Shamash-tukulti*, 17 : 4.8.11.18.
- Ma-zî-a-am-ili*  
s. of *Abum-âbum*, b. of . . . . . , 10 : 28.
- Me-ja-mu-ta*  
1 : 10.
- Me-ra?-nu-um*  
3 : 34.
- Mi-il-. . . . .*<sup>1</sup>  
22 : 3.
- Mu-da-du-um*  
f. of *Sha. . . . .*, 26 : 19.
- MULU-SHAG-GA*  
18 : 2.3.
- MU-MU(Mu-mu?)*  
f. of *Jashmah-el*, 1 : 18.
- Mu-na-ni-im*  
f. of *Bilah-Bâl*, 2 : 13.
- Mu-na-wi-rum*  
f. of *Sin-ish. . . . .*, 26 : 21.
- Mu-pa-hi-rum*  
s. of *Idinja*, 37 : 21.
- Mu-ra-nu*, "young lion."  
93 : 2.

<sup>1</sup> Perhaps to be restored *Mi-il-ki-itti-ili-ja*, "My counsel is with god," or similar. That we should read thus (and not *Ishki-itti-ili-ja*, P. N.!) appears from the writing *It-ti-ili-mi-il-ki*, Collection de Clerq, No. 193.

- Na-bi-Bēl<sup>1</sup>**  
2 : 11.
- Na-bi-ilū<sup>1</sup>-shu**
1. of *Akuni*, 4 : 20.
  2. s. of *Awilumma*, b. of *Ilushu-bāni* and *Rammān-idinnam*, 13 : 13.
  3. s. of *Shamash-idinnam*, 13 : 38.
  4. s. of *Sin-idinnam*, 30a : 17 | b : 15.
  5. f. of *Iwāt-1ja*, 119 Obv. : 41b.
  6. f. of *Ilushu-bāni*, 5 : 27.
  7. f. of *Sin-imīti*, 5 : 23 | 3 : 6.
- Na-bi-Shamash**
1. s. of *Būr-Rammān*, 33a : 17 | b : 14.
  2. s. of *Enbi-Bēl*, 9 : 29.
  3. s. of *Idish-Sin*, 42a : 17 and R. E. | b : 15 | 58 : 26.
  4. s. of *Ilū-maliki*, 22 : 17.
  5. s. of *Shamash-dajān*, w., 30a : 15 | b : 13.
  6. f. of *Shamash-ēribam*, 28 : 30.
  7. f. of *Sin-ēribam*, 70 : 19.
  8. his daughter mentioned, 46 : 17.
- Na-bi-Sin(?)**
1. s. of *Idin-Sin(?)*, 98 : 3.
  2. f. of *t Tabni-Ishtar*, 17 : 45.
- dNa-bi-um-ekallī(-li)**
- f. of *Hungulum*, 105 : 6.14.18.
- dNa-bi-um-na-ši-ir**
- 82 : 12.
- Na-ḥi-lu-um** (cf. *Nahili*, *Naḥ-ilu(?)*, P. N.)
- 1 : 3.
- Na-ḥi-mu-um**
- s. of *Ishme(?)-Sin*, 20 : 17.
- Na-ḥu-um-dDa-gan**
- f. of *Shamash-idinnam*, 22 : 20.
- Na-ka-rum**
1. s. of *Il(u)-bi-Aja*, 34b : 20.
  2. *gallabum*, 72 : 12.
- Nam-ra-(am-)sha-ru-ur**
- s. of *Lilit-Ishtar*, w., 47a : 15 | b : 14.
- Nannar-ablam-idinnam**
- s. of *Ilushu-bāni*, 63 : 20.
- Nannar-DA-MAH?**
- f. of *Sin-idinnam*, 63 : 9.
- 3 : 26.
- Nannar-, Nannar<sup>1</sup>-idinnam**
1. s. of *Ibiq-Aja*, b. of *Amat-SHĒ-NIR-DA* and brothers, ju., 94 : 6.
  2. s. of *Sin-shemē*, 12 : 4.
  3. f. of *Awil-Bēl*, 5 : 31.
- Nannar-KA-?**
- f. of *Etel-bi-Nabium*, 34a : 17 | b : 15.
- Nannar-lum**
1. s. of *Ana-Sin-taklāku*, 22 : 21.
  2. f. of *Masikturn* and *Nishi-inishu*, 61a : 2.4. | b : 2.4. [17.]
  - 65 : 2.
- Nannar-, -UR-AZAG-GA** (cf. *Nannar-AZAG-GA*, P. N.)
- s. of *Awil-MAR-TU*, 10 : 3.
- Na-ra-am-ilū<sup>1</sup>-shu**
1. s. of *Aṭ(d)idum*, 9 : 25 | 13 : 35.
  2. s. of *Shamash-idiṇnam*, 60 : 18.
  3. s. of . . . . ., 13 : 31.
  4. f. of *Rammān-sharrum*, 59a : 10.
  5. *awil abullim*, 93 : 9 | 104 : 4.
  - 37 : 19.
- Na-ra-am-Sin, -Sin<sup>1</sup>**
1. s. of *Awāt-Nannar*, b. of *Imgur-Nannar*, 14 : 9.
  2. f. of *Tabbum*, 4 : 18.
  3. f. of *Warad- . . . . .*, 26 : 22.
- dNārum-ā?-bi?**
- 18 : 21.
- Ne-ba-ash-ḥi**
- f. of *Warad-Marduk*, 115 : 5.
- Ne-me-lum**
1. f. of . . . . ., 26 : 17.
  2. f. of *(Shamash)-nāṣir*, 39a : 19.
- Nergal-i-bi**
- s. of *Ibku-Nunitum*, 79 : 7 | 119 Rev. : 6.9.
- dNergal<sup>1</sup>-ka(KA)-sha**
- 65 : 4.
- Nergal(ŪR-RA)-KU(tukulti)-ti**
- f. of *Aḥi-wadum*, 42a : 16 | b : 14.

<sup>1</sup> Possibly the element *nabi*, which never has been found in the second place, should be translated “the called one of . . . . .,” and not “is calling, calls” (P. N., p. 242). If so, *Nabi-Bēl* would mean “The called one of Bēl (is he)” and would refer to the name-bearer. Cf. the Louvre-Inscription II (K. B. III, p. 124), where Hammurabi calls himself *nabi-Anum*, “the called one of Anum.” It is to be noted that an abbreviated name *Nabium* never is found at this period, whereas at a time in which we know of no cult of the god Nebo, the name *Nabium* (written *GÙ-DE-A*, cf. Reisner, *Tempelurkunden aus Telloh*, p. 45) is not rarely used.

- Nergall-ni-shu*  
s. of *Ibku-Nunitum*, *pashish-apši*, w., 76 : 32.
- Ni-id-na-at-Sin, -Sin<sup>1</sup>*  
f. of *Ilātāni*, 31 : 6.  
29 : 10.
- Ni-id-nu-sha*  
1. s. of *Shamash-nāšir*, b. of *Ibiq-ilishu* and *Shamash-bāni*, 119 Obv. : 22a.24b.26c. | Rev. : 9a.  
2. s. of *Sin-idinnam*, 59a : 14 | b : 30.  
3. s. of *Sin-ilum*, 59a : 12 | [b : 28].
- Ni-ik<sup>2</sup>-ri-ḥa-id(t,t)* (cf. *Pū(?)-nikrum*, P. N.)  
s. of *Mamanum(?)*, b. of *Sin-ennam*, 6 : 18.
- Nin-ne-.....*  
f. of *Ilāt-Āja*, 46 : 20.
- dNIN-SHAH-ḥa-ni*  
f. of *Āja-tallik*, 17 : 42.  
13 : 37.
- dNIN-SHAH-idinnam*  
akil *SĀL dShamash*, 17 : 34.
- dNIN-SHAH-na-ṣir*  
s. of *Nūr-ālishu*, 35a : 4 | b : 4 | 36a : 3.25 | b : 3.
- Ni-si-im?-ta* (name?)  
117 : 19.
- Nu-ni-ja*, see *Bēlīja*.
- Nu-nu-ub-ra-id*  
*ḥSHAG-GA*, 68 : 6.
- Nu-ūr-a-li-shu*  
1. ? f. of *Ibi-NIN-SHAH* and *Idin-NIN-SHAH*, 59b : 20.  
2. f. of *NIN-SHAH-nāšir*, 35a : 5 | b : 5 | 36a : 4 | b : 4.
- Nu-ra-tum*  
1. s. of *Ibku-Nunitum*, 61a : 20 | b : 26.  
2. f. of *Sin-idinnam*, 119 Obv. : 18a.19b.
- Nu-ūrdGIR*  
60 : 8.
- Nu-ūr-dGirru*  
*pashish-apši*, w., 108 : 7.
- Nu-ūr?-ili*  
s. of *Būr-Bēl*, 1 : 19.
- Nu-ūr-ili<sup>3</sup>-shu*  
1. s. of *Ikābīsha*, 8 : 33.
2. s. of *Sin-idinnam*, 57 : 23.  
3. s. of *Zijatum*, 34a : 22 | b : 18.  
4. f. of *Ilushu-bāni*, 9 : 26.  
5. f. of *Sin-idinnam*, 30a : 5 | b : 6.  
6. f. of *Sin-ublam*, 57 : 28.  
7. priest of *Sin*, 62 : 36 | 68 : 26.  
8. pr. of *Nunitum*, 119 Obv. : 21b.  
3 : 4 | 10 : 31 | 50a : 24 | b : 24.
- Nu-ūr-ja*  
s. of *Manum-[ki-]Sin*, 13 : 34.
- Nu-ūr-dKa-ab-ta*  
1. s. of *Ilushu-bāni*, 59a : 6.  
2. s. of *Ilushu-ibni*, 97 : 5.  
3. f. of *Shumum-libshi*, 47a : 18 | [65 : 18?].
- Nu-ūr-dNIN-SHAH*  
f. of *Sin-nādīn-shumi*, 110 : 21.
- Nu-ūr-Shamash*  
1. s. of *Sin-nāšir*, 4 : 17.  
2. s. of ....., 13 : 33.  
3. f. of *Bēlum* and *Itūr-Sin*, 9 : 8.  
4. ? f. of *Gimil-MĀR-TU*, 70 : 20.  
5. f. of *Ilānazi*, 9 : 32.  
6. f. of *fMunawirtum*, *Sin-idinnam*, and *Sin-iqīsham*, hu. of *fMusalimatū*, 8 : 13.  
7. f. of *Sin-ēribam*, 8 : 10.  
8. f. of *Sin-kīnam-īdi*, 30a : 19 | b : 17.
- Nu-ūr-Sin*  
1. f. of *Ilushu-bāni*, 3 : 13.  
2. f. of *Imgurrum*, 15 : 19.
- Nu-rum* (abbrev.)  
f. of ..-.bāni, 119 Rev. : 12a.
- Nu-rum-li-ṣi?*  
92 : 10.
- Nu-ūr?-.....*  
f. of *Bēlīja*, 14 : 22.
- Pa-li-.....*  
f. of *Shamash-nāšir*, 119 Rev. : 5a.
- dPi-ir-ellat-ti*  
se., 39a : 18 | b : 18.
- Pu-ḥu-um* (abbreviated?)<sup>1</sup>  
herdsman, 99 : 2.
- Pullatum*, see *Buttatum*.

<sup>1</sup> Thus very probably, instead of *B(P)uḥum*, P. N. Professor Meissner writes me: "Die Lesung *Pūḥu* ist wohl vorzuziehen. Das Wort bedeutet 'Ersatz' (an Stelle eines verstorbenen Kindes)." This name is either one of the more primitive simple names, given to a child that was born shortly after the death of a beloved member of the family (cf. Benzinger, *Hebräische Archäologie*, p. 151, to the Old Testament explanation of the Hebrew name פָּעַל), or, more likely, it is abbreviated from a longer form, which we have not yet found. The feminine, *Pu-ḥu-tum*, occurs on an early Babylonian seal cylinder, published by Scheil, *Rec. de Trav.*, etc., Vol. XXII, p. 12f. (The name of her father is *Sin-pu-ut!-ra-am*.) Cf. also Peiser in *O.L.Z.*, 1900, Col. 477

*Pu-(uz)-zu-lim* (hypocor., cf. *Pazzalum*, *P. N.*)<sup>1</sup>  
f. of *Ibku-Nunitum*, 59b : [1.] 10.12.

**Qi-ish-dMAR-TU**<sup>2</sup>

92 : 9.

*Qi-ish-Nu-nu*

s. of *Sin-shemē*, 19 : 22.

*Qi-ish-ti-dE-a*

*mîr-GISII-DUB-BA-a*, 95 : 42.

*Q(K)i-ish?-ti?-dNIN-SHAH?*

84 : 31.

*Qi-ish-ti-d*. . . . .

w., 101 : 41.

*Qi-*. . . . ., see *Ki-*. . . . .

*Qi-ish-tum(ti)*

f. of *Mannashu*, 33a : 5 | b : 5 | 49a : 15 | b : 14.

**Rammān-ba-nī**

s. of *Mārim*, 36a : 20.

*Rammān?-be-el-ili<sup>i</sup>*

s. of *Warad(?)kubi(?)*, w., 110 : 22.

*Rammān-i-din-nam*, -*idinnam*

1. s. of *Awilumma*, b. of *Hushu-bāni* and *Nabi-ilishu*, 13 : 12.

2. s. of *Etejatum*, 40 : 7.

3. s. of . . . . ., 43 : 19.

4. f. of *Ilu(?)mum*, 111 : 4.

5. f. of *Lilit-Ishtar*, 8 : 39.

6. f. of *Sharrum-Rammān*, 61a : 26 | b : 32.

7. f. of . . . . .-*idinnam*, 95 : 38.

8. *akil-tamqarī*, w., 105 : 31.

9. *barū*, sons of, 105 : 7 | 119 Obv. : 40b.

*Rammān-la-ma-za-shu*

s. of . . . . ., 91 : 7.

*Rammān-lu-zirum(ZIR)*

s. of *Ibna(?)tum*, 112 : 8.19.

*Rammān-mu-sha-lim*

1. s. of *Aḥyā*, 82 : 9.

2. *gallabum*, 90 : 17.

*Rammān-nabishti(ZI)-idinnam(MU)*

se., 73 : 14 | 78 : 20.

*Rammān-na-sir(sī-ir)*

f. of *Bēlshunu*, *Ibni-Rammān*, *Ili-ćribam*, and *Hushu-ibnishi*, hu. of *Hazina*, 88 : 7.9.12.13.

goldsmith, 73 : 13.

53a : 2 and Le. E. | b : 2.

*Rammān-ra-bi*

f. of *Mār-Shamash*, 28 : 32.

*Rammān-ri-me-ni*

17 : 33.

*Rammān-shar-rum*

1. s. of *Dādīja*, 62 : 37.

2. s. of *Narām-ilishu*, 59a : 10.

3. f. of *Atanab-ili*, 78 : 17 | 119 Obv. : 24a.

4. f. of *Bēlshunu*, 76 : 31.

5. *bā'iru*, 93 : 8.

6. goldsmith, 22 : 23.

*Rammān-ub-lam*

f. of *Sin-māgir*, 62 : 39.

*Ri-ba-am-ili<sup>i</sup>*

s. of *Bār-Sin*, b. of *Sin-idinnam*, 37 : 4.7

*Ri-ib-dŪR-RA* (*Nergal*)

f. of *Sin-nādishumi*, 59a : 13 | b : 29.

*Ri-im-Rammān*

82 : 23.

*Ri-shi-ja*

son mentioned, 29 : 5.

*Ri-ish-ilu*

s. of *Šili-Sin*, 5 : 28.

*Ri-ish-Shamash*

1. s. of *Ibēltāni*, 62 : 3.7.10.13.19.27.

2. s. of *Imgur-ÙH-KI*, 50a : 20 | b : 21 | 57 : 20.

3. ? s. of *Sin-nāṣir*, 63 : 6.

4. s. of *Warad-Shamash*, 44 : 20.

5. f. of *Ili-idinnam*, [68 : 19] | 119 Obv. : 19a.16b.

25b(?) | Rev. : 2a.

6. f. of *Ilamazzāni*, 70 : 3.10.14.22.25.29.33.

7. f. of *Sin-iqīsham*, 29 : 3.

8. ? . . . ., 44 : 26.

9. ? w., 11 : 29 (last witness).

10. se., 19 : 24.

*Ri-ish-dTU-TU*

f. of *Ibgatum*, 82 : 9.

*Ri-ish-.* . . . . .

his sons mentioned, 41 : 1.

<sup>1</sup> To be added to the list of hypocoristica given, *P. N.*, p. 20f. (cf. the additions on p. 253f.).

<sup>2</sup> With the names containing the elements *qîsh(ti)*, *qîshat*, *iqîsham* (see *P. N.*) the Hebrew name *וּפ* (abbreviated) should be compared. Another one of the numerous words for "present" in Babylonian personal names is *rîmūtu* (cf. Muss-Arnolt, Dictionary), occurring often in the later period. Cf. e.g. *Rîmût-NIN-IB* and the abbreviated name *Rîmût* in Clay, *B.E.*, Vol. X.

- Ri-iz-za-d(t)a-ba-tu?*  
name?, 100 : 4.
- SAG-IL**<sup>1</sup>*A-mu-sha-lim*  
s. of *Liwirum*, 57 : 29.
- Sa-ka-nu-um* (hypocor., cf. *Sakkum*, *P. N.*)  
f. of *Imgur-Sin*, 6 : 21.
- Sa-mi-ja*<sup>1</sup>  
s. of *Ibgatum*, 44 : 24.
- Sa-am-si-i-la-na* (= *Samsu-iluna*)  
king, followed by *sharrum*, 51a : 18f.
- Sa-am-si-lu* (= *Samsu-iluna*)  
king, followed by *sharrum*, 48 : 11.
- Sa-am-su-d(t)i-ta-na*  
king, always followed by *sharrum*, 109 : 6 | 110 : 24 | 111 : 13 | 112 : 28 | 113 : 8 | 114 : 6 | 115 : 16 | 116 : 24.31 | 117 : 24 | 118 : 10.
- Sa-am-su-i-lu-na* (cf. *Samsilu*, *Samsi-ilana*, *Samsu-nana*)  
king, without *sharrum*, 53a : 15 | 54 : 10 | 55 : 6f. | 58 : 21 | 59a : 2 | b : 17 | 62 : 31.  
followed by *sharrum*, [45 : 19] | 46 : 11.26 | 47a : 19 | b : 19 | 53b : 13f. (?) | 56 : 11 | 57 : 18 | 59b : 32 | 60 : 17.25 | 61a : 32 | b : 11.37 | 62 : 43 | 63 : 17. 28 | 64 : 7 | 65 : 12 | 70 : 15.26.
- Sa-am-su-na-na* (prob. mistake of scribe for *Samsu-iluna*)  
king, without *sharrum*, 50b : 17.
- Sa-ni-ku*(?)  
f. of *Shamash-nâṣir*, 14 : 29.
- Sa-ri-ku-um* (cf. *Zarik(q)um*)  
s. of *Jakbarum*, 1 : 21.
- Sha-ba-zi*  
7 : 1.
- Sha-al-li-lu-mu-ur*, "May I see (my) booty" (cf. Clay, *B.E.*, Series A, Vol. XV, pp. 41, 49).  
young slave, 116 : 5.15.
- Sha-lu-rum*  
f. of *lBli-eriza*, 31 : 4.
- Sha-ma-ja-tum*  
1. s. of *Ilî-bâni*, 28 : 29 (cf. 31).  
2. f. of *Imgur-Shamash*, 28 : 31 (cf. 29).
- Shamash-balâti*(*TIL-LA-ti*)  
1. f. of *Ilushu-abushu*, 53a : 12 | b : 10.
2. f. of *Sin-idinnam*, 28 : 34.  
3. f. of . . . . ., 26 : 15.
- Shamash-ba-ni*  
1. s. of *Ilushu-ibishu*, 37 : 5.8.  
2. s. of *Shamash-nâṣir*, b. of *Ibiq-ilishu* and *Nidnusha*, 119 Obv. : 23a | Rev. : 9a.  
3. f. of *Iluni*- . . . . ., 45 : 4 (id. with No. 4?).  
4. f. of *Mannashu*, 45 : 13 (id. with No. 3?).  
5. f. of . . . . ., 119 Rev. : 23a.
- Shamash-dBêl-il*<sup>1</sup>  
23a : 20 | b : 19.
- Shamash-dajân*  
f. of *Nabi-ilishu*, 30a : 15 | b : 14.
- Shamash-dârî* (*DA-ER*)  
sc., 63 : 26.
- Shamash-ella(t)-zu*  
f. of *fNarâmtum*, 39a : 6 | b : 5.  
7 : 5 | 102 : 3.
- Shamash-en-nam*  
s. of *Nabi(?)*- . . . . ., 15 : 26.  
12 : 2.
- Shamash-e-ri-ba-am*  
1. s. of *Nabi-Shamash*, 28 : 30.  
2. f. of *Ibi-Shamash*, 76 : 8.15.
- Shamash-ha-zîr(zî-tr)*  
1. s. of *Sin-iqîsham*, 44 : 3.  
2. s. of (?) *Zijatum*, 22 : 19.  
34a : 4 | b : 4.
- Shamash-hegalli*  
s. of *Kâsha-Sin*, b. of *Bêlshunu*, 68 : 23.
- Shamash-i-din-nam*, -*idinnam*  
1. s. of *Eribam*, b. of *Kâsha-Sin*, 28 : 26.  
2. s. of *Nahum-Dagan*, 22 : 20.  
3. f. of *Nabi-ilishu*, 13 : 38.  
4. f. of *Narâm-ilishu*, 60 : 18.  
13 : 38 | 18 : 17.
- Shamash-ilum*  
52 : 3.
- Shamash-i-in-ma-tim*  
s. of *Abija*, 15 : 18.

<sup>1</sup> With this hypocoristic name, occurring also in *P. N.*, the other hypocor. form *Sâ(a)mânum* (*P. N.*) should be compared. In *Sâ(a)mum* (*P. N.*) we have perhaps not an abbreviated form of a fuller name, but one of the more primitive simple names. *Sâmum* would mean "dark" and refer, perhaps, to the color of the hair or of the skin of the child. Perhaps originally the name of a negro. Compare the English "darky" as colloquial designation of a negro, and cf. the Latin name Nero. On the other hand, *Samûm* might be *samû*, "blind." Cf. the names *Sakkum* and *Zukkukum* (*P. N.*), meaning "deaf." For similar names among the Arabs and Indo-Europeans cf. A. Sarsowsky, "Die ethisch-religiöse Bedeutung der alttestamentlichen Namen, etc." (Königsberg Dissertation, 1904), p. 27, n. 1.

- Shamash-ki-nam-i-di*  
s. of . . . . ., 14 : 23.  
14 : 5.
- Shamash-la-sha-na-an*  
f. of . . . . .-*Sin*, 8 : 36.
- Shamash-mu-ba-li-it*  
1. s. of *Ilti-dimti*, 58 : 24.  
2. s. of *Ullā*, 27 : 4.
- Shamash-na-śir(si-ir)*  
1. s. of *Ilti-itč*, 41 : 4.  
2. s. of *Ilushu-ibni*, w., 83 : 26.  
3. s. of *Pa*. . . . ., ju., w., 119 Rev. : 5a.  
4. s. of *Sani*. . . . ., 14 : 29.  
5. s. of *Sin-im*. . . . .-*ni*, 91 : 12.  
6. s. of . . . . ., 15 : 24.  
7. f. of *Awil-Shamash*, 111 : 11.  
8. f. of *Bēja*, 97 : 8.  
9. f. of *Ibiq-ilishu*, *Nidnusha*, and *Shamash-bāni*, 119  
Obv. : 23a.24b.26c. | Rev. : 10a.  
10. f. of *Shamash-pidčma*, 42a : 5 | b : 4.  
11. f. of *Sin-māgir*, 76 : 34.  
28 : 4(?) | 41 : 10 | 119 Obv. : 38b.
- Shamash-ni-shu*  
f. of *Aḥuni*, 107 : 13.
- Shamash-nu-ūr-ma-tim*  
f. of *Abum-w(j)aqr*, 50b : 22 | 57 : 22.
- Shamash-pi-di-e-ma*  
s. of *Shamash-nāśir*, 42a : 4 | b : 3.
- Shamash-ra-bi*  
1. s. of *Lilit-Sin*, 27 : 12.  
2. f. of . . . . .-*Sin*, 26 : 18.
- Shamash-ri-im-ilī*  
s. of *Etel-bi-Shamash*, b. of *Sin-ēribam*, 9 : 10.
- Shamash-shadū-ni*  
f. of . . . . ., 18 : 5.
- Shamash-shar-ilī*  
f. of *Ibni-Girru*, 76 : 3.12.
- Shamash-Sippar*. . . . .  
f. of *Ibnatum*, 87 : 9.
- Shamash-tab-ba-shu*  
1. s. of *Il(u)-bi-Aja*, 34a : 18.  
2. f. of *IDamiglum*, 17 : 39.
- Shamash-ta-ja-ar*  
f. of *Awāt-Aja*, 119 Obv. : 6a.40a.  
17 : 35 | 39a : 12 | b : 14.
- Shamash-tu-ku-ul-ti*, "Shamash is my help" (or abbrev.  
cf. *Sin-tukulti*, P. N.).<sup>1</sup>  
s. of *IHuzālatum*, gs. of *Sumushar*, adopted son of  
*tErishtum* and *Mati-ilu*, 17 : 1.7.10.20.
- Shamash*. . . . .  
f. of *Ilushu-abushu*, 11 : 26.
- Sha-me-ra*. . . . .  
4 : 1.
- dShamshi(-shi)-dAdad(IM)*  
26 : 12.
- Sha-mu-ūb-Sin*<sup>1</sup>  
pr. (of *Shamash*, cf. P. N.), 17 : 32.
- Shar-ru-um-ki-ma-ilim*  
*shabir Sippar*, 60 : 10.
- Shar-rum-Rammān*  
1. s. of *Rammān-idinnam*, 61a : 26 | b : 32.  
2. s. of *Tabbilum*(?), 48 : 6.  
3. f. of *tErishti-Aja* and *Kalānum*, 96 : 6.17.  
4. f. of *Ibku-Nunitum*, 119 Obv. : 21a.23b. | Rev. :  
6a.  
5. f. of *Ilushu-abushu*, 63 : 24.  
6. goldsmith, 88 : 6.
- Sharrum(LUGAL)-Shamash*  
f. of *Ibku-Sin*, 58 : 23 | 60 : 2.
- Sha-d*. . . . .  
s. of *Mudadum*, 26 : 19.
- She-li-bi-ja* (cf. P. N., pp. 150 and 253)  
s. of *Z(S)aldi(?)ja*, 41 : 14.
- She-rum-ilī*  
f. of . . . . .-*ub(?)tum*, 26 : 13.  
. *Shi-li-ib(-ri)-im*, *Shi-li-ib-rum*  
s. of *Izihatum*(?), 58 : 1.11.20.
- Shu-bi-sha*  
pr. of *GU-LA*, w., 87 : 14.
- Shu-gu?*. . . . .  
f. of *Bēli-rū'ū(?)*, 11 : 25.
- Shu-ḥi-lu-um* (cf. *Shuhum*)  
s. of . . . . ., 1 : 25.
- Shu-ḥu-um* (abbrev. ?, cf. *tShuhatum*, P. N., and *Shuhilum*)  
14 : 7.
- Shu-mi-a-ḥi-ja*  
s. of *Sin-ublam*(?), 38 : 12.
- Shu-mi-ir-śi-tim*  
50a : 28 (w.) | 56 : 3.

<sup>1</sup> To the elements of the root ḫpī given in P. N. (cf. *tākil*, p. 248) we should add *tiklu* and *tukul* in the Cassite names *Hshimme-tikla*, "He (she?) will hear the helper," and *tTukulshi-rabū*, "Help her, oh great one!" (?) Note also the Cassite name *tTukulti-tagginna* (see, for these names, Clay, *B.E.*, Vol. XV).

- Shu-mu(-um)-li-ib-shi*
1. s. of *Nûr-Kabta*, sc., 47a : 17 | b : 17 | 65 : 18 (?) .
  2. f. of *Aḥam-arshi*, 49a : 13 (*ib* omitted by mistake of scribe!).
  3. f. of *Marduk-nâṣir*, 76 : 33.  
w., 101 : 39.
- Sin-*, *Sin<sup>1</sup>-a-bu-shu*
1. s. of *Dînam-ili*, 8 : 31.
  2. f. of *Ikûbi-Ishtar*, 5 : 21.
  3. f. of *Warad-Shamash*, 10 : 33.  
64 : 4.
- Sin-*, *Sin<sup>1</sup>-aḥam(SHESH)-i-din-nam*
1. s. of *Eṭirum*, 93 : 12.
  2. s. of *Sin-idinnam*, 62 : 34.
  - ....., 99 : 1.
- Si-na-tum*
- s. of *Warad-Sin*, b. of *Eṭirum* and *tMetulatum*, 78 : 4.
- Sin-a-.....*
- f. of *Ibni-Shamash*, 76 : 39.
- Sin(?)ba-ni*
- s. of *Ilī-idinnam*, 45 : 14.
- Sin-be-el-ab-lim, -ablim(TUR-USII)*
1. s. of *Abum-w(j)aqar*, 68 : 12.
  2. s. of *Sin-mâgir*, 61a : 28. seal | b : 34.
  3. s. of ....., 50a : 25.
- Sin<sup>1</sup>-be-li-il<sup>1</sup>, Sin<sup>1</sup>-be-cl-il<sup>1</sup>*
1. f. of *Etel-bî-Shamash*, 9 : 24.
  2. f. of ....., s(z)ir, 12 : 21.
- Sin-ellat*
- 3 : 32.
- Sin-ella(t)-zu*
- 9 : 4.
- Sin-, Sin<sup>1</sup>-e-mu-qi*
- f. of *Sin-rabi*, 5 : 9.  
20 : 19.
- Sin-, Sin<sup>1</sup>-en-nam*
1. s. of *Mamanum*(?), b. of *Nikriḥaid*(?), 6 : 19.
  2. f. of *Awāt-Shamash*, 14 : 26.
- Sin-e-ri-ba(-am)*
1. s. of *Etel-bî-Shamash*, b. of *Shamash-rîm-ili*, 9 : 9.
  2. s. of *Kaggadînu*, b. of *Abum-w(j)aqar*, *Sin-rîmêni*, and *Sin-shar-mâtim*, 119 Obv. : 33a.2b.
  3. s. of *Lushtamar-Sin*, 62 : 33.
  4. s. of *Nabi-Shamash*, 70 : 19.
  5. s. of *Nûr-Shamash*, 8 : 9.
  6. s. of *Zililum*, b. of *Bâr-Sin*, *Imgur-ÙH-KI*, and *Sin-idinnam*, 37 : 16.
  7. f. of *Aattâ*, 70 : 38.
  8. f. of *Awil-Rammân*, 36a : 19 | b : 16.
9. f. of *Ibiq-Aja*, 119 Obv. : 26a.26b. | Rev. : 13a.
  10. f. of *Idin-Sin*, 28 : 33.
  11. f. of *Ilushu-bâni*, 83 : 10 | 89 : 11.
  12. f. of *Marduk-mushalim*, 76 : 23.
  13. f. of *Sin-idinnam*, 73 : 11.  
77 : 13.
- Sin-, Sin<sup>1</sup>-ga-mil*
1. s. of *Warad-Sin*, 70 : 36.
  2. f. of *Awil-ili* and *tKubburtum*, 70 : 24.
  3. f. of *Taribum* and ....., 44 : 5.
- Sin-i-di*
- f. of *Atanah-ili*, 15 : 20.
- Sin-, Sin<sup>1</sup>-i-din-nam, -idinnam*
1. s. of *Bûr-Sin*, b. of *Ribam-ili*, 37 : 6.
  2. s. of *Erībam*, 57 : 6.
  3. s. of *Ibiq-ilishu*, 61a : 23 | b : 29.
  4. s. of *Ibi-Sin*, ju., w., 119 Rev. : 2a.
  5. s. of *I?*....., 11 : 23.
  6. s. of *tMusalimatum* and *Nûr-Shamash*, b. of *tMunawirtum* and *Sin-iqîsham*, 8 : 12.
  7. s. of *Nannar-DA-MAH*(?), 63 : 8.
  8. s. of *Nûratum*, w., 119 Obv. : 18a.19b.
  9. s. of *Nûr-ilishu*, 30a : 5 | b : 5.
  10. s. of *Shamash-balâti*, 28 : 34.
  11. s. of *Sin-ēribam*, 73 : 10.
  12. s. of *Sin-nâdin-shumi*, 63 : 22.
  13. s. of *Zililum*, b. of *Bâr-Sin*, *Imgur-ÙH-KI*, and *Sin-ēribam*, 37 : 17.
  14. s. of *Awil?*, 9 : 27.
  15. s. of ....., 98 : 12.
  16. f. of *Abum-w(j)aqar*, 88 : 28 | 101 : 36.
  17. f. of *tAmat-Shamash*, 27 : 3.
  18. f. of *Ibiq-irṣitum*, 58 : 25.
  19. f. of *Ibi-Sin*, 19 : 21.
  20. f. of *Ibi-Sin*, 62 : 40.
  21. f. of *Ibku-Nunitum*, 104 : 14.
  22. f. of *Ibni-Sin*, 99 : 14.
  23. f. of *Nabi-ilishu*, 30a : 18 | b : 16.
  24. f. of *Nidnusha*, 59a : 14 | b : 30.
  25. f. of *Nûr-ilishu*, 57 : 23.
  26. f. of *Sin-aḥam-idinnam*, 62 : 34.
  27. f. of *Sin-tabba-pidi*, 10 : 19.
  28. f. of *Warad-Sin*, 57 : 21 | 61a : 25 | b : 31 | 78 : 1 | 86 : 12 | 101 : 34.
  29. f. of ....., 95 : 34.  
3 : 27 | 7 : 6 | 8 : 6 | 29 : 12.
- Sin-ilum*
1. s. of *Ilu-bâni*, 45 : 5.
  2. f. of *Nidnusha*, 59a : 12.

*Sin-im-gur-ra-an-ni*

1. s. of *Sin-rîmêni*, 97 : 7.15.16.19.
2. f. of *Shamash-nâşir*, 91 : 12.
3. goldsmith, w., 119 Obv. : 27a.27b.
4. w., 108 : 15.
- 67 : 10 | 77 : 12.

*Sin-i-mi-ti*

1. s. of *Nabi-ilishu*, 5 : 22.
2. f. of *Sin-ishmeani*, 76 : 29.
- 3 : 30.

*Sin-, Sin<sup>1</sup>-iqi-sha-am*

1. s. of *Eti<sup>1</sup>rum*, w., 84 : 48.
2. s. of *IMusalimatum* and *Nûr-Shamash*, b. of *IMunawirtum* and *Sin-idinnam*, 8 : 11.
3. s. of *Rîsh-Shamash*, 29 : 3.
4. s. of . . . . ., 15 : 23.
5. f. of *Shamash-hûzir*, 44 : 3.
6. f. of *Waraza*, 65 : 15.
- 104 : 3.

*Sin-ish-me-a-ni*

1. s. of *Avilia, tamqarum*, 85 : 5.8. | b. of *Ibni-Shamash*, w., 88 : 24.
2. s. of *Ibni-Marduk*, w., 88 : 26 | 95 : 36 (ju.).
3. s. of *Ishme-Sin*, w., 76 : 37.
4. s. of *Sin-imili*, *pashishum*, w., 76 : 29.
5. s. of *Taribu*, hu. of *IDamigtum* (d. of *iBilitum* and *Ilîma-ahû*), 101 : 18.22.
6. ju., 99 : 15.
7. erib, w., 97 : 20.
- 117 : 12.

*Sin-ish-. . . . .*

- s. of *Munawirum*, 26 : 21.

*Sin<sup>1</sup>-ki-nam-i-di*

- f. of *Nûr-Shamash*, 30a : 20 | b : 18.

*Sin-lu-ud-lu-ul*

- f. of *Ahushina*, 65 : 14.

*Sin-, Sin<sup>1</sup>-ma-gir*

1. s. of *Ga<sup>1</sup>mitum*, 47a : 16 | b : 16.
2. s. of *Rammân-ublam*, 62 : 39.
3. s. of *Shamash-nâşir*, erib *bîtim*, w., 76 : 34.
4. f. of *Ilushu-bâni*, 101 : 35.
5. f. of *Sin-bêl-ablim*, 61a : 28. seal | b : 34.
6. f. of *Warad-ilishu*, 97 : 21.
7. ? f. of . . . . ., 63 : 19.

*Sin-, Sin<sup>1</sup>-mu-ba-lî-iṭ*

- king, without *sharrum*, 18 : 13 | 19 : 18 | 20 : 11.

*Sin-, Sin<sup>1</sup>?-mu-sha-lim*

1. s. of *Ilu-damiq*, b. of *Ilushu-ibni*, 119 Obv. : 14c.
2. s. of *Lîbit-Rammân*, w., 110 : 19 | 111 : 10.

3. (high priest of) *Nunitum*, w., 119 Obv. : 22b.

4. w., 101 : 40.
5. sc., 89 : 12.

*Sin-na-di-in*, see *Sin-nâdin-shumi*, No. 3.

*Sin-*, *Sin<sup>1</sup>-na-di-in-shu-mi* (cf. *Sin-na-di-shu-mi*)

1. s. of *Awil-Shamash*, ju., 119 Rev. : 22a.
2. s. of *Kubburum*, 83 : 28.
3. s. of *Marduk-nâşir*, 86 : 13 (abbreviated: *Sin-nâdin*), seal | 95 : 39 | 99 : 5.
4. s. of *Nûr-NIN-SHAH*, w., 110 : 21.
5. s. of . . . . ., 74 : 14.
6. s. of . . . . ., ju., w., 76 : 25.
7. f. of *Abum-w(j)aqar*, 73 : 9.
8. f. of *Ilushu-ibni*, 119 Obv. : 25a.
9. f. of *Sin-idinnam*, 63 : 22.
10. pr. of Na. . . . ., 68 : 21.
11. *pashish-apši*, w., 108 : 8.

*Sin-na-di-[n]-. . . . .*  
41 : 9.

*Sin-na-di-shu-mi* (= *Sin-nâdishshumi* = *Sin-nâdin-shumi*, cf. P. N., p. 231, n. 3)  
s. of *Rib-ÛR-RA*, 59a : 13 | b : 29.

*Sin-, Sin<sup>1</sup>-na-şir (şî-ir)*

1. s. of *Ibku-Nunitum*, 94 : 9 | 95 : 40.
2. f. of *Ardu*, 97 : 6.
3. f. of *Etejatum*, 59a : 8 | [b : 24].
4. f. of *Nûr-Shamash*, 4 : 17.
5. f. of *Rîsh-Shamash*(?) and brothers, b. of *Ibi-NIN-SHAH*, 63 : 2.(?) 5.7.
6. se., 84 : 51.
- 3 : 32.

*Sin-na?-.* b. of *Ibi-NIN-SHAH*, 63 : 3.

*Sin-ni-ja*

- 6 : 5.

*Sin-rabi(GAL)*

1. s. of *Uuba*, 2 : 14 | 5 : 3.
2. f. of *Sin-emûqi*, 5 : 9.

*Sin-, Sin<sup>1</sup>-ri-me-ni*

1. s. of *Ibi-NIN-SHAH*, b. of *Ilushu-bâni*, 50 [a : 18] | b. 19.
2. s. of *Kaggadânu*, b. of *Abum-w(j)aqar*, *Sin-eribam*, and *Sin-shar-mâtum*, 119 Obv. : 34a.2b.
3. s. of *Zi(?)*. . . . ., 44 : 23.
4. f. of (*Bûr-Rammân* and ?) *Mâr-Baja*, 58 : 3.4.
5. f. of *Sin-imguranni*, 97 : 7.
6. f. of . . . . ., 10 : 26.
7. *hazanum*, 22 : 25 | 59a : 4.
8. *shakkanakkum*, 57 : 24 | 59a : 3.

9. . . . ., w., 90 : 13.  
 27 : 13.  
 . . . . ?, 82 : 17.
- Sin<sup>1</sup>-sha-lu?[-ul?]*  
 f. of *UH-KI-idinnam*, 44 : 25.
- Sin-*, *Sin<sup>1</sup>-sha-mu-uh*  
 1. f. of *IAmat-Mamu*, 95 : 8.  
 2. f. of *Efirum*, 93 : 13.
- Sin-shar-ma-tim*  
 s. of *Kaggadânu*, b. of *Abum-w(j)aqr*, *Sin-éribam*,  
 and *Sin-rimni*, 119 Obv. : 3b.
- Sin-*, *Sin<sup>1</sup>-she-me(-e)*  
 1. f. of *Bélânum* and *lLamazzâni*, 70 : 4.9.13.30.  
 2. f. of *Nannar-idinnam*, 12 : 4 (probably identical  
 with 12 : 3).  
 3. f. of *Qish-Nunn*, 19 : 22.  
 12 : 3 (probably identical with 12 : 4).
- Sin-*, *Sin<sup>1</sup>-she-mi*  
 1. s. of *Ilî-idinnam*, ju., w., 88 : 23.  
 2. f. of *Bûr-Sin*, 43 : 20.  
 3. f. of . . . . -Shamash, 4 : 6.
- Sin<sup>1</sup>-tab-ba-pi-di*  
 s. of *Sin-idinnam*, 10 : 18.
- Sin-*, *Sin<sup>1</sup>-ub-lam*  
 1. s. of *Nûr-ilishu*, 57 : 28.  
 2. ? f. of *Shumi-ahija*, 38 : 12.  
 3. sc., 5 : 32f.
- Sin<sup>1</sup>-.*. . . .  
 f. of *Anîhat(?)*-Shamash, 15 : 25.
- Sin-*. . . .  
 f. of *Awât-irşitim(?)*, 16 : 2.
- Sin-*. . . .  
 f. of *Bûr-Sin*, 50a : 3.
- Sin<sup>1</sup>-.*. . . .  
 f. of *fLamazi*, 17 : 40.
- Sin-*. . . .  
 f. of *Munawirum*, 26 : 21.
- Sin-*. . . .  
 6 : 1.
- Sin?*. . . .  
 18 : 20.
- Si-iz-za-tum*  
 1. f. of *Ea-sharri-ilî*, 112 : 7.  
 2. f. of *Iluni*, 103 : 4.9.43.
- Su-mu-la-ilu*  
 king, without *sharrum*, 7 : 13 | 8 : 27 | 9 : 20.  
 followed by *sharrum*, 8 : 18.
- Su-mu-shar?*  
 f. of *fUzâlatum*, g. f. of *Shamash-tukulti*, 17 : 3.
- Şa*. . . . ., see *Za*. . . . .
- Sili-Shamash*  
 1. s. of . . . . -Shamash, b. of *Bunene-nâşir*, 70 : 40.  
 2. f. of *Awât-Shamash*, *Ibiq-iltum*, *Ibi-Shamash*, and  
*Il(u)-bi-Shamash*, 28 : 9.19 | 61a : 29 | b : 35.  
 3. f. of *Gimil-Marduk*, 84 : 50 | 88 : 27.  
 4. f. of *fSheriqti-Aja*, 43 : 8.  
 5. hu. of *fRuttum*, 50a : 10 | b : 8.  
 43 : 4.
- Sili-Sin*  
 f. of *Rish-ilu*, 5 : 29.
- Tab-bi-bu(?)-um*  
 f. of *Sharrum-Rammân*, 48 : 6.
- Tab-bu-um*  
 s. of *Narâm-Sin*, 4 : 18.
- Ta-ak-la-ku-a-na-Marduk*  
 (s. of *Ashtumu?*) young slave, 116 : 3.14.
- Ta-ri-ba-tum*  
 1. s. of *Ilushu-bâni*, hu. of *fIlazzunu*, *PA-MAR-TU*,  
 116 : 6.11.  
 2. s. of *Kaba(?)lum*, 53a : 9 and Le. E. | b : 11.
- Ta-ri-ba-at?-.*. . .  
*mushaddi(n)*. . . . ., 69 : 7.12.
- Ta-ri-bu(-um)*  
 1. s. of *Sin-gâmil*, b. of . . . . ., 44 : 4.  
 2. f. of *Sin-ishmeani*, 101 : 18.  
 3. *pashish apsi*, w., 76 : 28.
- Ta-ri-bu-sha*  
 f. of *Bélshunu*, 104 : 5.
- U-bar-dNIN-IB**  
 sc., 4 : 26.
- U-ba(r)-rum* (cf. Cassite *fUbartum*)  
 1. *PA-PA*, 105 : 35.  
 2. . . . ., 43 : 3.
- U-bar-dSHU-BU-LA*  
 s. of *Manum-kîma-bêlum*, 65 : 16.
- U-bar-dUSH*  
 29 : 11.
- Ú-ha(l)-lu(-um)*, *Ú-hal-li-im* (cf. *Hallum*, P. N.)  
 f. of *Ibgatum*, 29 : 8.16 | 34a : 21 | b : 17 | 40 : 6 | 41:  
 3 | 53a : 4 | b : 4.
- UH-KI-i-din-nam*  
 1. s. of *Itti-Bêl-qinnî*, 61a : 22 | b : 28.  
 2. s. of *Sin-shalul(?)*, 44 : 25.  
 28 : 3.
- Ú-ul-lu-ú*  
 f. of *Shamash-mubalît*, 27 : 5.
- (d) *ÚR-RA*, see *Nergal*.

- U-ši-bi-tum* (cf. *Üzi-bitum*)  
s. of *Gimil-NIN-TU*, 62 : 38.
- U-tul-Ishtar*  
1. s. of *Ellit-Ishtar*, f. of *Warad-Shamash*, pr. of *Ishtar*, 84 : 38.42 | 87 : 15.  
2. f. of *Marduk-mushalim*, 103 : 3.42.  
3. sc., 85 : 4 | 86 : 4 | 87 : 3.
- Ü-zi-bi-tum* (cf. *Üši-bitum*)  
1. s. of *Bûr-Rammân*, 23a : 5 | b : 5.  
2. s. of *tErishti-Aja*, b. of *Ana-Shamash-liši* and *Huzûlum*, 57 : 30.  
57 : 4.
- Wa-bu-um-a-qar**, see *Abum-waqar*.
- Warad-AB-AB**  
*P.A-MAR-TU*, w., 112 : 23. seal.
- Warad-dBu-ne-ne**  
s. of *Warad-kubi*, 98 : 13.
- Warad-E-a**  
f. of *Halilun*, 1 : 24.
- Warad-dI-ba-ri**  
1. s. of *Warad-Manu*, mîr *GISH-DUB-BA-a*, 105 : 11.  
2. sc., 105 : 41 | 108 : 19.
- Warad-ilû-shu**  
1. s. of *Bi(Kas)ka(?)bû(?)*, 9 : 30.  
2. s. of *Sin-mâgir*, w., 97 : 21.  
3. ju., 91 : 14.
- Warad-I-lu-li**  
s. of *Ibnatum*, 112 : 9.20.
- Warad-Ishtar, -dIshtar**  
1. f. of *Ali-talami*, 98 : 5.  
2. his daughter mentioned, 28 : 7.
- Warad-ki-nu[-ni]**  
106 : 6.
- Warad-ku-bi**  
1. s. of *Ibbatum*, w., 76 : 38.  
2. s. of *Ibni-Sin*, 112 : 2.17.  
3. f. of *Aḥuni*, 112 : 10.21.  
4. f. of *Ibni-Marduk*, 112 : 25.  
5. f. of *Ilîma-abî*, 47a : 5 | b : 5 | 49a : 5 | b : 5.  
6. ? f. of *Rammân-bêl-ilî*, 110 : 22.  
7. f. of *Warad-Bunene*, 98 : 14.  
8. f. of *Warad-Rammân*, 107 : 2.3.  
9. b. (?) of *tBêltâni*, 26 : 1.9.
- Warad-dMa-mu**  
f. of *Warad-Ibari*, 105 : 12.
- Warad-Marduk**  
1. s. of *Ib. . . . . , malah̄um*, 110 : 2.17.  
2. s. of *Nebash̄um*, 115 : 5.
- Warad?-mi-. . . . . i*  
*hSHI-GAB-A*, 104 : 1.
- Warad-Nannar**  
1. f. of *Bêlânûm* and *Ilushu-ibbi*, 57 : 27.  
2. f. of *Ibgatum*, 89 : 4.  
28 : 1.
- Warad-Rammân**  
s. of *Warad-kubi*, 107 : 1.
- Warad-Shamash**  
1. s. of *Sin-abushu*, 10 : 33.  
2. s. of *Utu-Ishtar*, gs. of *Ellit-Ishtar*, hu. of *tLiwir-E-SAG-IL1* (d. of *Awil-Sin*, gd. of *Imgur-Sin*), 84 : 39.  
3. f. of *Rish(?)-Shamash*, 44 : 20.
- Warad-dShu-kal**  
b. of *Bêlânûm*, 93 : 6.
- Warad-Sin, -Sin<sup>1</sup>**  
1. ? s. of *tAmat-Manu*, gs. of *Awil-Rammân*, 86 : 8.  
2. s. of *Eṭirum*, 103 : 5.11.16.21.23.35.40.  
3. s. of *Ili-. . . . .*, 38 : 11.  
4. s. of *Sin-idinnam*, 57 : 21 | 61a : 25 | b : 31 | 78 : 1  
(identical with 78 : 5?) | w., 86 : 12 | 101 : 34.  
5. f. of *tBêlizunu*, 7 : 21.  
6. f. of *Eribam*, 7 : 4.  
7. f. of *Eṭirum*, *fMelulatum*, and *Sinatum*, 71 : 6 | 72 : 8 | 78 : 5 (identical with 78 : 1?).  
8. f. of *Sin-gâmil*, 70 : 36.  
9. pr. (of *Shamash*, cf. *P. N.*), 17 : 32.  
3 : 14 | 37 : 22 | 60 : 1.3.9.12.15.
- Warad-dUl-mash-shi-tum**  
1. s. of *Ibku-Nunitum*, w., 105 : 39 | 110 : 20.  
2. . . . . , 93 : 11.  
3. *GAL*, 93 : 15.
- Warad-dÙR-RA (Nergal)**  
95 : 3.
- Warad-?**  
w., 107 : 14.
- Warad-. . . . .**  
18 : 18.
- Warad(d)-za**  
s. of *Sin-iqîsham*, 65 : 15.
- Z(S)a-bi-im, Z(S)a-bi-um, Z(S)a-bu-um**  
king, without *sharrum*, 9 : 20 | 10 : 12.34 | 12 : 13 | 12 : 27 | 14 : 18 | 15 : 9 | in the name of a canal *nâr-Z(S)abium*, 83 : 2.
- Z(S)a-bi-. . . . .**  
11 : 18.
- Zab-dMAR-TU**, see *Ibiq-dMAR-TU*.
- Za-bu-um**, see *Zabim*.

<i>Z(S)a-da-ja</i>	.....- <i>Marduk</i>
19 : 23.	f. of <i>tAwāt-Aja</i> , 57 : 10.
<i>Z(S)a-al-di-(ki?)-ja</i>	.....- <i>Marduk</i>
f. of <i>Shēlibija</i> , 44 : 15.	f. of ..... , 59b : 26.
<i>Z(S)a?-li-lum?</i>	<i>Ma?(Shu?)-ri-.....</i>
f. of <i>Sin-rimēni</i> , 44 : 23.	f. of <i>Rammān-bāni</i> , 36 : 21.
<i>Za-ap-ḥu-li-ip-ḥur</i> , "May the scattered one be gathered!" <sup>1</sup>	.....- <i>mu?-rum</i>
sl., 28 : 13.	f. of <i>Libit-Ishtar</i> (and? ? .....), 39a : 15.
<i>Za-ri-k(q)um</i> (cf. <i>Sarik(q)um</i> )	.....- <i>na-ṣir</i>
28 : 2.	s. of <i>Nēmelum</i> , 39a : 19.
<i>Za-si-ja</i>	.....- <i>dNIN-SHAH</i>
26 : 2.6.26.	s. of <i>Idinnam(?)</i> , 9 : 12.
<i>Zi-ja-tum</i>	.....- <i>NIN-SHAH-KA</i>
1. s. of <i>Awil-.....</i> , 39a : 16   b : 17.	4 : 5.
2. f. of <i>Nūr-ilishu</i> , 34a : 23   b : 19.	.....- <i>dNu-ni-tum</i>
3. f. of <i>Shamash-ḥāzir</i> , 22 : 19.	s. of <i>Ibni-Shamash</i> , ju., 95 : 37.
<i>Zi-li-lum</i>	.....- <i>nu-nu</i>
1. f. of <i>Awāt-Nannar-NI-GIM</i> , 28 : 28.	s. of .....- <i>lulu</i> , 8 : 35.
2. f. of <i>Būr-Sin</i> , <i>Imgur-ŪH-KI</i> , <i>Sin-ēribam</i> , and <i>Sin-idinnam</i> , 37 : 18.	.....- <i>Shamash</i>
<i>Zi-im-ri-Shamash</i> ( <i>Samsu?</i> ), "My protection is the Sun"	f. of <i>Bunene-nāṣir</i> and <i>Šili-Shamash</i> , 70 : 41.
(cf. <i>Zimrī-eraḥ</i> , P. N.). <sup>2</sup>	.....- <i>Sin</i>
f. of <i>Ilu-damiq</i> , 79 : 5   119 Rev. : 16a.	s. of <i>Ashkudum</i> , 43 : 22.
<i>Zi-na-tum</i>	.....- <i>Sin</i>
23a : 10   b : 10.	s. of <i>Shamash-rabi</i> , 26 : 18.
.....- <i>i-din-nam</i>	.....- <i>ṣi(?)-ir</i>
s. of <i>Rammān-idinnam</i> , w., ju., 95 : 38.	sc., 88 : 30.
.....- <i>idinnam</i>	.....- <i>ta-Shamash</i>
s. of <i>Ibiq?-Nunitum</i> , ju., 95 : 35.	8 : 38.
.....- <i>id-nu-um</i>	.....- <i>tum</i>
119 Obv. : 5b.	goldsmith, w., 88 : 29.
.....- <i>lu-lu</i>	.....- <i>wi-ra</i>
f. of .....- <i>Nunu</i> , 8 : 35.	f. (?) of <i>Abum-w(j)aqr</i> , 77 : 3.

## 2. NAMES OF WOMEN.

<i>Aja-tal-litk</i>	<i>Amat-Aja</i> , see <i>Amat-SHÉ-NIR-DA</i> .
d. of <i>NIN-SHAH-bāni</i> , 17 : 41.	<i>A-ma-at-Be-el-tim</i> (cf. the hypocor. <i>tAmtija</i> , Strassm., <i>Nbn.</i> , 760 : 10)
<i>A-li-a-bu-sha</i>	d. of <i>īshar-Lim</i> , 119 Obv. : 42b.

<sup>1</sup> *Pahāru*, "to gather together, to be gathered," perhaps also "to be strong." Cf. for this, *puhuru* in the meaning "to strengthen" and the name *Lip̄hur-ilu*, "May (the) god be strong" (? cf. the names *Lip̄ur-nādīshu*, *tLip̄ur-nādīsha*, P. N.) of an Assyrian eponym (K. B., IV, 106). For *pahāru* in personal names cf. *mupahīr*, P. N., p. 240. For *pahāru* in connection with *saphu* cf. the passages quoted in the Assyrian dictionaries under these words.

<sup>2</sup> Cf. *Pala-Shamash*, P. N. Perhaps we have to read *Samsu* in both cases. *Zimrī* (cf. P. N., p. 219, n. 3) has been found, so far, only in connection with West-Semitic elements. A mixture of West-Semitic and genuine Babylonian elements seems to have been extremely rare in personal names. Names like *Jamlik-Marduk* or *Imgur-Ila*, etc., have not yet been found. The foreign deities, however, whose worshippers had become related to the Babylonians, are found connected with good Babylonian elements—cf. *Idin-Dagan*, *Idin(nam)-Lagamal*. With the names containing *Zimrī* as an element (P. N., p. 219 and n. 3), the Hebrew name יִמְרֵי (abbreviated) should be compared.

- Amat-da?-an-ni* (cf. *dDan-nu*, Clay, *B. E.*, Vol. X)  
 \*d. of *Ilushu-bâni*, 62 : 25.
- Amat-dMa-mu*  
 1. d. of *Awil-Rammân*, mo. of *Warad(?)-Sin*, 86 : 7.  
 2. \*d. of *Sin-shamub*, 95 : 8.
- Amat(?)-dNIN-SHAH-KA* (perhaps not fem.)  
 14 : 11.
- Amat-Rammân*  
 \*d. of *Awi*. . . . . and *lShât-Kabta*, 13 : 29.
- Amat-Shamash*  
 1. d. of *Bêl(?)-abu*, 17 : 36.  
 2. ? \*d. of *fBrishti-Aja*, 57 : 7.  
 3. \*d. of *Ibiq-Ishtar*, 119 Obv. : 3a | 8b.  
 4. \*d. of *Marduk-mushalim*, 89 : 2.  
 5. \*d. of *Sin-idinnam*, 27 : 3.
- Amat-dSHÉ-NIR-DA* (= *Aja*)  
 \*d. of *Ibiq-Aja*, si. of *Nanar-idinnam* and brothers, 94 : 5.8.
- Amat-Sin(?)*  
 sl., 62 : 16.
- A-na-Aja-kal-la-ma*  
 24 : 4.
- Ana-ili-mada*, see masculine names.
- Âsh-tu-mu*  
 sl., 116 : 1.13.
- Awât(Bî?)-Aja*  
 1. \*d. of *Nabi-ilishu*, 119 Obv. : 41b.  
 2. \*d. of *Ninne*. . . . . , 46 : 20.  
 3. \*d. of *Shamash-tajar*, 119 Obv. : 5a.39a.  
 4. d. of . . . . -*Marduk*, 57 : 9.
- B**e-li-tum  
 1. \*d. of *Ilushu-ibnishi*, 74 : 2.  
 2. \*d. of *Marduk-mushalim*, 75 : 2.  
 3. mo. of *fDamigtum*, wi. of *Ilîma-ahî*, 101 : 17.25.28.
- Be-li-zu-nu*  
 1. d. of *Iû(?)*. . . . . , 17 : 44.  
 2. d. of *Warad-Sin*, 7 : 20.
- Be(?)-el(?)-la-da-tum*  
 sl., 84 : 1.
- Be-el-la-ni*  
 1. \*d. of *Lushtamar-Shamash*, 76 : 5.  
 2. mo. of *Rîsh-Shamash*, 62 : 3.7.10.13.27.  
 3. si. (?) of *Warad-kubi*, 26 : 1.7.
- Be-ta-tum*  
 \*d. of *Awil-NIN-SHAH(-KA)*, 13 : 14.
- Be-te-tum*  
 d. of *Ja*. . . . . , 17 : 43.
- Bî-Aja*, see *Awât-Aja*.
- Bu-un-na-nu-hu?*  
*fUSH-BAR*, 114 : 2.
- D**a-mi-iq-tum  
 1. d. of *Hunâbum*, 7 : 16.  
 2. d. of *Ilîma-ahî* and *fBélitum*, wi. of *Sin-ishmeini* (s. of *Taribu*), 101 : 14.30.  
 3. d. of *Shamash-(tabbâshu*, cf. *P. N.*), 17 : 39.
- E**-li-e-ri(-iz)-za  
 1. \*d. of *Awil-ili*, 38 : 3.  
 2. d. of *Shalurum*, 31 : 3.
- Erish(NIN)-ti-Aja*  
 1. d. of *Marduk-gâmil*, 23a : 18 | b : 17.  
 2. \*d. of *Sharrum-Rammân*, mo. (by adoption) of *fSurratum*, si. of *Kalînum*, 96 : 2.3.6.9.12.16.22.  
 3. mo. of *fAmat(?)-Shamash*, 57 : 8.  
 4. ? mo. of *Ana-Shamash-lîsi*, *Huzâlum*, and *Uzibitum*, 57 : 31.
- E-ri-ish-ti-Shamash*  
 \*d. of *Ilushu-ibni(?)*, 83 : 8.
- E-ri-ish-ti-ÙR-RA* (*Nergal*)  
 d. of *B(P)uttatum*, 119 Obv. : 34b.20c.22e.24e.
- E-ri-ish-tum*  
 wi. of *Mati-ilu*, foster mo. of *Shamash-tukulti*, 17 : 5.  
 9.13.19.
- H**a-li-ja-tum  
 \*d. of *Manum*, 37 : 2.
- Ha-li(?)-ú-tum*  
 7 : 15.
- Ha-an-ba-tum*  
 7 : 3.8.
- Hu-gu-ul-tum* (cf. *P. N.*, p. 21 n. 6, and p. 253)  
 wi. of *Ibni-Shamash* (son of *Abum-w(j)aqr*), *SHU-GI*, 95 : 19.21.
- Hu-za-la-tum*  
 d. of *Sumu-shar*, mo. of *Shamash-tukulti*, 17 : 2.3.
- I**-la-zi-na (abbrev., cf. *fBélizunu*, *fHazzunu*)  
 mo. of *Bélshunu*, *Ibni-Rammân*, *Ilî-éribam*, and *Ilushu-ibnishi*, wi. of *Rammân-nâsîr*, 88 : 10.
- I-la-az-zu-nu* (abbrev., cf. *fHazzina*, *fBélizunu*)  
 wi. of *Taribatum* (si. of *Ilushu-bâni*), 116 : 8.10.
- Ili<sup>1</sup>-ba-ash-ti*  
 sl., 95 : 12.
- Ili<sup>1</sup>-du-um-qi*  
 sl., 28 : 14.
- Il-ta-ni*  
 1. d. \*of *Ibi-NIN-SHAH*, 105 : 19.  
 2. d. of *Nidnat-Sin*, 31 : 5.
- I-na-libbi(SHÄ)-ir-shi-id* (or masculine?)  
 23a : 21 | b : 20.

- Ishtar-ummi(AM-A-MU)**  
se., 7 : 22f.

**Kab-ta-at- . . . .**  
sl., 62 : 17 (cf. Del., Hw., 316a, *kablat gîtsu*).

**Ka-ra-na(?)-tum**  
119 Obv. : 23c.

**Ku-ub-bu-ur-tum**  
\*d. of *Sin-gâmil*, si. of *Awil-ili*, 70 : 23.

**La-ma-(az)-za-ni**  
1. \*d.? of *Ibi-Shamash*, 46 : 8.  
2. \*d. of *Ilu-damiq*, 119 Obv. : [11a.] 41a.9b.17b.5c.  
3. \*d. of *Rîsh-Shamash*, 70 : 3.10.14.21.25.29.33.  
4. \*\*d. of *Sin-shemê*, si. of *Bîlânû*, 70 : 4.9.12.30.34.  
70 : 11.

**La-ma-zi**  
1. d. of *Awât-Nannar-GIM(?)*, 17 : 45.  
2. d. of *Nûr-Shamash*, *SÂL-GÂR Shamash*, 9 : 31.  
3. d. of *Sin- . . . .*, 17 : 40.  
26 : 24.

**Li-wi-ir-E-SAG-ILA**  
d. of *Awil-Sin*, gd. of *Imgur-Sin*, wi. of *Warad-Shamash* (s. of *Utu-Ishtar*, gs. of *Ellit-Ishtar*), pr. of *Marduk*, *zêrmashítum*, 84 : 34.  
104 : 9.

**dMa-mu-mu?- . . . .**  
sl., 62 : 15.

**Márat-dIJa-li**  
\*70 : 6.18.32.35.39.

**Ma-si-ik-tum**  
d. of *Nannar-tum*, si. of *INîshi-înishu*, 61b : 2.

**Ma-ta-ni**  
d. of *Asa- . . . .*, 11 : 37?.

**Me-el-la-tum**  
\*d. of *Ibkusha*, 90 : 24.

**Me-lu-la-tum**  
d. of *Warad-Sin*, si. of *Etiurum* and *Sinatum*, 78 : 4.

**Mu-na-wi-ir-tum**  
d. of *IMusalimatum* and *Nûr-Shamash*, si. of *Sinidinnam* and *Sin-iqisham*, *zêrmashítum*, 8 : 13.

**Mu-sa-li-ma-tim**  
mo. of *IMunawirtum*, *Sin-idinnam*, and *Sin-iqisham*, wi. of *Nûr-Shamash*, 8 : 14.

**Nakulatum**, 1 : 9.

**Na-ra-am-ta-ni**  
\*d. of *Mannum-kîma-Bîl*, 46 : 7.22.

**Na-ra-am-tum**  
\*d. of *Shamash-ellazu*, 39a : 5 | b : 5.

**Na-ru-ub-tum**  
d. of *Gimil-Damu(?)*, *zêrmashítum*, 6 : 4.

**Ni-shi-i-ni-shu**  
1. \*d. of *Anatum*, 95 : 6.  
2. \*d. of *Mashk(q)um*, 46 : 2. [15].  
3. \*d. of *Nannar-tum*, si. of *IMasiktum*, 61b : 4.16

**Ra-ba-tum**  
1. d. of *Gimil-NIN-SUN*, 17 : 44.  
2. d. of *Manium*, 22 : 8.

**Ri-ba-tum**  
1. d. of *Ibgatum*, 30a : 1.3 | b : 1.3 | 33a : 2 | b : 2 | 34a : 1.2.9 | b : 1.2 (father not mentioned)  
35a : 1.2 | b : 1.2 | 36a : 1.2 | 42a : 2 | b : 2 | 47a : 2 | b : 2 | 49a : 2 | b : 2 | 51a : 2 | b : 2.  
2. \*4 : 4.

**Ru-ut-tum**  
1 : 8.

**Ru-ut-tum**  
50a : 9.13 | b : 7.12.

**Sha-hu-ur-tum**  
d. of *Ishum-bâni*, 23a : 3 | b : 3.

**Sha-mu-ub-tum**  
1. d. of *Kâsha-NIN-TU*, 119 Obv. : 12b.17c.  
2. d. of . . . . , 70 : 42.

**Sha-na-(?)-tum**  
84 : 30.

**dShar-ra-at-Sippar-na(?)- . . . .**  
sl., 84 : 2.

**Sha-at-Aja**  
1. d. of *Ilushu-abushu*, 24 : 2 | 25 : 2.  
2. d. of *Marduk-mubalît*, si. of *Marduk-nâşir*, 119 Obv. 1 c. (cf. *Îshar-Lim*).

**Sha-at-dKab-ta**  
mo. of *îmat-Rammân*, 13 : 30.

**She-ri-iq-ti-Aja**  
d. of *Sili-Shamash*, 43 : 7.

**Su-ur-ra-tum**  
and her suckling daughter, adopted by *Erishti-Aja* (d. of *Sharrum-Rammân*), 96 : 1.21.

**Şa-hi-ir-tim**, “Little one” (cf. *Daqqum*, *P. N.*, and cf. *Pu. șâp*), 54 : 3.

**Tab-ni-Ishtar**  
d. of *Nabi-(Sin*, cf. *P. N.*), 17 : 45.

**Ta-di-in-dNIN-GAL**  
d. of *Jawi-il*, 17 : 37.

**Ta-ak-ku-bi**, *Ta-ak-ku-bî(?)* (abbreviated, cf. *Ikâbi*, *P. N.?*)  
wi. of *Ibku-Nunitum* (s. of *Puzzulum*), 59b : 2.4.

**Ta-ra-am-À-ga-deki**  
sl., 101 : 1.26.

**dUl-mash-shi-tum-tukulti(?, KU-TI)**  
sl., 95 : 11.

*Ummi(A MA)-ṭābat(DUG-GA)*

6 : 6.

*Zi-ha(kir?)-tum*

mo. of *Shilibrum*, 58 : 2.6.

.....-ta-ni

d. of *Awāt-Shamash*, si. of *Aḥum-w(j)aqr* and *Bēl-shunu*, 61b : 14.

### 3. NAMES OF SCRIBES.

*Adi-ma?-ti-ilu*, 45 : 12.

*Awil Sin* 3, mār *GISH-DUB-BA*, 86 : 15.

*Bēlānum*, 61a : 30 | 62 : 41 | mār *GISH-DUB-BA*, 68 : 27.

*Ibi-Bēl*, 118 : 3.6.

*Ibku-Āja*, 22 : 26 | mār *GISH-DUB-BA*, 57 : 34.

*Ibku-Nunitum*, 119 Obv. : 28a.b.

*Ibni-Marduk*, 53a : 13.

*Ibni-Shamash*, 53a : 11.

*Ibni-Sin*, 37 : 24.

*Idin-Ea*, mār *GISH-DUB-BA*, 57 : 32.

*Idinja*, 12 : 22 | 14 : 30 (cf. *Idin-Sin*).

*Idin-Sin*, 13 : 39 (cf. *Idinja*).

*Ilushu-bāni*, 58 : 27.

*Imgur-Sin*, mār *GISH-DUB-BA*, 57 : 33.

*Pir-ellati*, 39a : 16 | b : 18.

*Qishti-Ea*, mār *GISH-DUB-BA*, 95 : 42 | (101 : 41).

*Rammān-nabishti-idinnam*, 73 : 14 | 78 : 20.

*Rish-Shamash*, 19 : 24.

*Shallurum*, mār *GISH-DUB-BA-a*, 116 : 30.

*Shamash-dāri*, 63 : 26.

*Shumum-[libshi]*, 47b : 16.

*Sin-mushalim* 5, 89 : 12.

*Sin-nāṣir* 6, 84 : 51.

*Sin-ublam*, 5 : 32.

*Ubār-NIN-IB*, 4 : 26.

*Utul-Ishtar* 85 : 4 | 86 : 4.7 | 87 : 3.

*Warad-Ibari* 105 : 41 | 108 : 19 | mār *GISH-DUB-BA-a*, 105 : 11.

.....şir, 88 : 30.

*Ishtar-ummâ*, 7 : 22f.

### 4. NAMES OF OTHER OFFICIALS, ETC.

*Ahuni*, *pashish apsi*, 112 : 24.

*Ana-Shamash-līši*, *hEGIR*, 59a : 9 | b : 31.

*Awil-DA-MU*, priest of *GU-LA*, 22 : 22.

*Awil-Nabium*, *TUR-GIM* (mār bānim?), 104 : 2.

*Awil-Nannar* No. 2, *barū*, 62 : 6.

*Awil-NIN-SHAH-KA*, .....of *Sippar-amnanu*, 119

Rev. : 14a.

*Awil-Rammān*, *malaḥum*, 100 : 3.17.

*Awil-Rammān* No. 4, *rabi zikkatum*, 105 : 32.

*Awil-Shamash* No. 4, judge, 105 : 34.

*Bazizu*, *garshamu*, 93 : 7.

*Bēlānum* No. 1, patesi and priest, 68 : 7.10.

*Bēlānum* No. 4, *awil abullim*, 93 : 5.

*Bēlshunu* No. 8, *pashish-apsi*, 76 : 31.

*Bēlshunu* No. 9, *pashishum*, 104 : 5.

*Bunini-mati*, *hSHAG-GA*, 68 : 5.

*Dadā*, *bāiru*. . . . . , 117 : 20.

*Etel-bi-Marduk*, goldsmith, 115 : 14. seal.

*Gimillum*, *suḥarum*, 103 : 2.8.28.

*Gimil-Marduk* No. 4, judge, 104 : 8.

*Gimil-NIN-.* . . . . . , priest (?) of *Aja*, 77 : 4.

*Ibāshshi-ilu*, *NI-GAB*, 90 : 16.

*Ibiq-Āja*, *shakkanakkum sha Sippar-Amnanim*, 69 : 3.

9 | 80 : 5.8.

*Ibiq-ilishu* No. 3, judge, 99 : 17.

*Ibiq-ilishu* No. 4, *akil tamqarî*, 61a : 21 | b : 27.

*Ibi-Shamash* No. 1, *erib bitim*, 76 : 35.

*Ibku-Nabium*, opener of the harem (*NI-GAB bāb kallātim*), 90 : 14.

*Ibku-Nunitum* No. 14, judge, 99 : 16.

*Ibni-Marduk* No. 3, *pashishum*, 112 : 25.

*Ibni-Marduk* No. 8, *akil SĀL Shamash*, 115 : 13.

*Ibni-Marduk* No. 9, *akil* (? *PA*) *Amurrim*, 99 : 3.

*Ibni-Rammān* No. 2, *pashish apsi*, 76 : 30.

*Ibni-Rammān* No. 5, *akil tamqarî*, from *Kār-Sippar*, 104 : 15.

*Ibni-Shamash*, No. 8, *barū*, 84 : 46.

*Ibni-Shamash* No. 1, *barū*, 95 : 9.18.29.

*Ibni-Sin* No. 1, *PA-PA*, 76 : 24.

*Ibni-Sin* No. 5, *mu'irru* (*GAL-UKKIN-NA*), 99 : 13.

*Idin-Ishtar* No. 2, judge, 105 : 33.

*Ilī-erbam*, *hNI-SUR*, 93 : 4.

*Il(u)-bi-Āja*, priest of *Shamash*, 76 : 22.

*Ilu-damiq* No. 1, *mu'irrum*, 79 : 4 | 119 Obv. Rev.

*Ilushu-ibni* No. 1, *PA-PA*, 119 Obv. : 11e.

*Ilushu-ibni* No. 2, judge, 76 : 26.

*Ilushu-ibni* No. 7, *SHAG-UD-bit Shamash*, 105 : 36.

*Libil-Ishtar* No. 1, judge, 119 Obv. : 20b.

*Libil-Sin* No. 2, judge, 76 : 26.

*Marduk-mubaliṭ* No. 2, *NI-GAB*, 90 : 15.

- Marduk-mushalim* No. 2, priest of *Aja*, 76 : 22.  
*Marduk-nâṣir* No. 3, *pashish-apṣi*, 76 : 33.  
*Mar-ām* XX No. 1, *erib-bitim*, 76 : 36.  
*Mâr-ām* XX No. 2, *akil* (? *PA*) *Amurrim*, 99 : 4.  
*Nakarum* No. 2, *gallabum*, 72 : 12.  
*Narâm-ilishu* No. 6, *awil abullim* (guard at the city gate ?),  
 104 : 4.  
*Nergal-nîshu*, *pashish-apṣi*, 76 : 32.  
*NIN-SHAH-idinnam*, *akil SAL Shamash*, 17 : 34.  
*Nânu-ubraíd(?)*, *hSHAG-G.A*, 68 : 6.  
*Nâr-Girru*, *pashish apṣi*, 108 : 7.  
*Nâr-ilishu* No. 7, priest of *Sin*, 62 : 36 | 68 : 26.  
*Nâr-ilishu* No. 8, priest of *Nunitum*, 119 Obv. : 21b.  
*Pûhum*, herdsman, 99 : 2.  
*Rammân-idinnam* No. 8, *akil tamqâri*, 105 : 31.  
*Rammân idinnam* No. 9, *barû*, 105 : 7 | 119 Obv. : 40b.  
*Rammân-nâṣir*, goldsmith, 73 : 13.  
*Rammân-sharrum* No. 5, *bâ'iru* (hunter?), 93 : 8.  
*Rammân-sharrum* No. 6, goldsmith, 22 : 23.  
*Shamash-nâṣir* No. 3, judge, 119 Rev. : 5a.  
*Shamuh-Sin*, priest [of . . . . .], 17 : 32.  
*Sharrum-kîma-ilim*, *shâbir* (prefect, governor) of *Sippar*,  
 60 : 10.  
*Sharrum-Rammân* No. 6, goldsmith, 88 : 6.  
*Shubisha*, priest of *GU-LA*, 87 : 14.  
*Sin-idinnam* No. 4, judge, 119 Rev. : 2a.  
*Sin-imgoranni* No. 2, goldsmith, 119 Obv. : 27a.b.  
*Sin-ishmeani* No. 1, *tamqarum*, 88 : 5.8.  
*Sin-ishmeani* No. 4, *pashishum*, 76 : 29.  
*Sin-ishmeani* No. 6, judge, 99 : 15.  
*Sin-ishmeani* No. 7, *erib*, 97 : 20.
- Sin-mâgir* No. 3, *erib-bitim*, 76 : 34.  
*Sin-nâdin-shumi* No. 1, judge, 119 Rev. : 22a.  
*Sin-nâdin-shumi* No. 6, judge, 76 : 25.  
*Sin-nâdin-shumi* No. 10, priest of *Na* . . . . ., 68 : 21.  
*Sin-nâdin-shumi* No. 11, *pashish apṣi*, 108 : 8.  
*Sin-rîmêni* No. 7, *hazannum*, 22 : 25 | 59a : 4.  
*Sin-rîmêni* No. 8, *shakkanakkum*, 57 : 24 | 59a : 3.  
*Sin-shemî* No. 1, judge, 88 : 23.  
*Taribatum*, *akil* (? *PA*) *Amurrim*, 116 : 6.11.  
*Taribat?* . . . . ., *mushaddi[n]* . . . . ., 69 : 7.12.  
*Taribum* No. 3, *pashish apṣi*, 76 : 28.  
*Ubarrum* No. 1, *PA-PA*, 105 : 35.  
*Utu-Ishtar* No. 1, priest of *Ishtar*, 34 : 38.41 | 37 : 15.  
*Warad-AB-AB*, *akil* (? *PA*) *Amurrim*, 112 : seal.  
*Warad-ilishu* No. 3, judge, 91 : 14.  
*Warad-Marduk* No. 1, sailor (*malahum*), 110 : 2.17.  
*Warad?-mi* . . . . ., *SHI-GAB-A*, 104 : 1.  
*Warad-Sin* No. 9, priest, 17 : 32.  
*Warad-Ulmashshítum* No. 3, *GAL*, 93 : 15.  
 . . . . .-idinnam, judge, 95 : 35.  
 . . . . .-idinnam, judge, 95 : 38.  
 . . . . .-Nunitum, judge, 95 : 37.  
 . . . . .-lum, goldsmith, 88 : 29.  
*fBunnânušu(?)*, *fUSH-PAR*, 114 : 2.  
*fHugultum*, *SHU-GI*, 95 : 19.21.  
*fLamazi* No. 2, *SAL-GAR Shamash*, 9 : 31.  
*fLiwir-E-SAG-ILA*, priestess of *Marduk* and *zermash-*  
*shítum*,<sup>1</sup> 84 : 34.  
*fMunawirtum*, *zermashítum*, 8 : 13.  
*fNarubtum*, *zermashítum*, 6 : 4.

## II. NAMES OF PLACES.

- Amurrum* (written *MAR-TU*), 42a : 1.  
*A-ra-ri-im* (? or "dry land"?), 1 : 2.  
*Bâbiluki* (written *KÂ-DINGIR-RÂ-KI*, pronunciation—  
 whether *Bâbilum* or *Bâb-ilim*—not certain, but cf.  
 the personal name *fBabilítum*, *P. N.*, p. 184), 26 :  
 3 | 103 : 23.25 | 110 : 11.  
*Ba-zi* (?), 5 : 2.  
*Ga-qi-im* (cf. the names of gates in *Sippar*), 37 : 1.  
*alu(Ga-qi-na)?*, 54 : 2.  
*Gi-z(s)a-nu(-um)* (cf. *Bil giṣṣi*, Del., *Hw.*, 203b?), 50a : 1.6.  
*Kâr-dShamashki*, 40 : 12 | 68 : 14.  
*Ra-bi-k(q)um*, 40 : 13.  
*Sha-ab(a')-naki*, 46 : 13.
- Sha-me-ra* . . . . . (?), 4 : 1.  
*Sipparki* (written *UD-KIB-NUN[-NA]-KI*), 26 : 4 | 32 :  
 12 | 33a : 19 | b : 16 | 69 : 4.10 | 72 : 3 | 77 : 10 | 85 :  
 15 | 104 : 16; in the oath | 11 : 19 | 12 : 14 | 13 : 28 |  
 14 : 19 | 20 : 12 | 22 : 16 | 57 : 19 | 58 : 22 | 59a : 2 |  
 b : 18.  
*Sipparki-Am-na-nim*, 74 : 12 | 80 : 6f. | 88 : 2 | 99 : 11.17.  
*Sipparki -j(J?)a-ab(a')-ru-rum*, 95 : 2 | 105 : 2 | 109 : 3 |  
 110 : 9.  
*Sipparki-rabû* (written *GAL*), 62 : 8.  
*Sipparki-sha* . . . . ., 13 : 2.  
*Tawirtum sha tabilatum*(?), 3 : 2f. (11).  
*Tawirtum sha UR(?)GU-LA*, 14 : 3.

<sup>1</sup> Written *NU-MASH*, cf. Meissner in *O.L.Z.*, 1905, 305.

## III. NAMES OF GATES IN SIPPAR.

*Bāb-DINGIR-MA?-NUN-GAL.**Bāb-E-dAja*, 54 : 7.*Bāb-Ga-gi-imki* (probably identical with the following; see *Gagim* in the preceding list), 39b : 10.*Bāb-MAL(GA)-GE-Aki* (probably identical with the preceding), 89 : 10 | 90 : 9 | 94 : 20.*Bābum sha dShamash*, 103 : 32.

## IV. NAMES OF RIVERS AND CANALS.

*nirHa-ri-ma-lik* (cf. *Harri-pikud(u)*, Clay, B.E., Vol. X, p. 70), 46 : 6.*Nār-dNa-bi-um* (cf. *Nār-Sin*, Clay, ib., p. 70 and 69 note), 50a : 4 | b : 4.*Nār-Sipparitum* (? written *ID-UD-KIB-NUN-KI-ritum*), other name of the Euphrates?, 70 : 8.*nirPurattum* (written *ID-UD-KIB-NUNNA*), the Euphrates, 46 : 1.4.14.16.*Nār-Sa-am-su-i-lu-na-sharrum-hegalli*, 52 : 10f; abbreviated: *Nār hegalli*, 54 : 11.*Nār-Za-bi-um*, 83 : 2.

## V. NAMES OF DEITIES, CONTAINED IN THE PROPER NAMES.

(With a few exceptions, only names of deities preceded by the determinative *ilu* have been given here. For the names of lesser deities or equivalents of the deity, which occur as composing elements in the personal names of this period, cf. P. N., pp. 209-219.)

*dA-am-ma*, in the name *Mār-dA-am-ma*.*dAdad* (written *dIM*), in the name *Shamshi-Adad* (cf. Introduction and cf. *dRammān*).*dAja* (written *dA-a* or *dSHÉ-NIR-D.A*, q. v.), in the names *fAja-tallik*; *fAmat-*, *fAwāt(Bi)-*, *fErishti-*, *Ibiq-*, *Ilat* (*Ilu?*-)*bī-*, *fShāt-*, *fSheriqti-Aja*; *fAna-Aja-taklūk*.*dAmurru*, see *dMĀR-TU*.*Anunitum*, see *dNunitum*.*dBel* (written *dEN-LIL*, *dEN-LIL-LA*; once—in the name *Bēl-tābi—dBe-cl*), cf. the names beginning with *Bēl* and *Arik-idi*, *Ashar-*, *Awil-*, *Bilāb-*, *Bār-*, *Enbi-*, *Etel-bī-*, *Ibi-*, *Ibni-*, *Idin-*, *Mannum-kīma* (cf. *Ma-nu-ki-ma-be-lum!*), *Nabi-Bēl*; *Itti-Bēl-qinnī*.*(Bēltum*, deity?, in the name *fAmat-B(h?)ēltim*.)*dBu-ne(i)-ne(i)*, cf. the names beginning with *Bune(i)ne(i)*, and *Warad-Bunene*.*dDa-gan*, in the names *Idin-*, *Nahum-Dagan* (cf. the seal cylinder of “*dDagan-abi*, son of *Ibni-dDagan*, servant of *dDagan*,” in Collection de Clerq, No. 245).*dDa-mu*, in the names *Awil-* and *Gimil(?)-Damu*.*dE-a* (also written without determinative!), cf. the names beginning with *Ea*, and *Ibiq(?)-*, *Ibni-*, *Idin-*, *Ishme(?)*, *Qishti-*, *Warad-Ea*.*dGIR*, in the name *Nār-GIR*.*dGirrum* (written *dBIL-GI*), in the names *Ēribam-*, *Ibni-*, *Nār-Girrum*.*dGU-L.A*, in the names *Gimil-* and *Kāsha-GU-LA*.*dHa-li* (cf. *dHa-ni*, P. N., p. 199), in the name *fMārat-Hali*. (*Hammu*, a deity?, cf. P. N., p. 199 and n. 3.)*dI-ba-ri*, in the name *Warad-Ibari*.*I-la* (also written *i-la*, and once *dI-la*, probably the West-Semitic name of a (“the”?) god, cf. Introduction), in the names *Bunutah̄tun-Ila* and *Iluma-Ila*.*(I-lu-li*, a deity?, in the name *Warad-Iluli*.)*dIM-R.A*, see *dMI(E)R-R.A*.*dIshtar* (written *dNIINNI* or *U + D.A.R*, the latter always without determinative), in the names *fIshtar-ummī*; *Awil-*, *Ellit(?)-*, *Ibiq-*, *Idin-*, *Ikuibī-*, *Imgur-*, *Libīt-*, *fTabnī-*, *Warad-Ishtar*.*dI-shum*, in the name *Ishum-bīni*.*dKa-ab(p)-ta*, *dKab(p)-ta*, in the names *Nār-* and *fShāt-Kab(p)ta*.*dKA-DI*, in the name *Etel-KA-DI*.*dLa-ga-ma-al* (Elamite goddess, cf. Introduction), in the name *Idin(nam)-Lagamal*.*Li-im* (written without determinative), in the name *fIshar-Lim*.*dMa-mu*, in the names *fMamu-.....*; *fAmat-*, *Warad-Mamu*.*dMarduk* (written *dMĀR-UD*), cf. the names beginning with *Marduk*, and *Damiq-*, *Etel-bī-*, *Gimil-*, *Ibni-*, *Taklāku-ana-*, *Warad-Marduk*.

- MAR-TU* (pronounced *Amurru?*, cf. P. N., p. 201), in the names *MAR-TU-ibni; Awil-, Gimil(?)-, Ibiq(?)-, Ibni-, Qish-, Zab(?)-MAR-TU*.
- dMI(E)R-R.A* (written *dIM-R.A*), in the name *Awil-MI(E)R-R.A.*
- dNa-bi-um*, cf. the names beginning with *Nabium* and *Awil-, Etel-bi-, Ibku-, Idin-Nabium.*
- dNannar* (written *dSHESH-KI, dSHESH-UD*, perhaps to be read *Sin*, cf. P. N., p. 202, n. 8), cf. the names beginning with *Nannar*, and *Awil-, AZAG-, Idin-, Imgur-, Kāsha-Nannar; Awāt-N.-GIM(?)*, *Awāt-N.-NI-GI(M).*
- dNergal* (written *dNER-UNU-GAL, dUGUR*; the pronunciation at this period is not certain, it is perhaps identical with that of *dÙR-R.A*, q. v.), cf. the names beginning with *Nergal.*
- dNIN-GAL*, in the names *Ibiq-* and *fTadin-NIN-GAL.*
- dNIN-IB* (for the pronunciation, see P. N., p. 204), in the name *Ubār-NIN-IB.*
- dNIN-KA.R-R.A-AG*, in the name *Kāsha-N.*
- dNIN-SHAIH*, cf. the names beginning with *NIN-SHAIH*, and *Awil-, Ibi-, Idin-, Nūr-NIN-SHAIH; fAmat-N.-KA, Awil-N.-K.A.*
- dNIN-SUN*, in the name *Gimil(?)-NIN-SUN.*
- dNIN-TU*, in the names *Gimil(?)-, Kāsha-, Mār-NIN-TU.*
- dNIN-.....*, in the name *Gimil(?)-NIN-.....*
- dNIN-.....*, in the name *Ibi-NIN-.....*
- dNu-ni-tum* (or *An-nu-ni-tum?*, evidently identical with the later *dA-nu-ni-tum*), in the name *Ibku-Nunitum.*
- Nu-nu* (written without determinative), in the name *Qish-Nunu.*
- dPi-ir* (or *dWi-ir?*), in the name *Pir-ellati.*
- dRammān* (written *dIM*, cf. *dAdad*, and cf. P. N., p. 206), cf. the names beginning with *Rammān* and *fAmat-, Awil-, Būr-, Etel-bi-, Ibiq-, Ibni-, Ishme-, Mannum-kīma-, Rīm-, Sharrum-Rammān.*
- (*Samsu*, perhaps the pronunciation of *dUD*, cf. the name *Zimri-Shamash.*)
- dSha-la*, in the name *Ib(p)ku-Shala.*
- dShamash* (written *dUD*), cf. the names beginning with *Shamash*, and *Aḥulab-, fAmat-, Aniḥat(?)-, Awāt(Bī)-, Awil-, fErishti-, Etel-bi-, Gimil(?)-, Ibi-, Ib(p)ku-, Ibni-, Idin-, Il(u)-bī-, Imgur-, Ina-gāti-, Inib-, Itēb-libbi-, Kāsha-, Lushtamar-, Manni(?)-, Mannubalum-, Mannum-kīma-, Mār-, Nabi-, Nūr-, Rish-, Sharrum-, Shumma-, Sili-, Warad-, Zimri-Shamash (cf. *Samsu*), *Ana-Shamash-līši.**
- dSHÉ(KU)-NIR-DA* (probably pronounced *Aja*, q. v.), in the name *fAmat-SH.*
- dShe-[ru-um?]* (cf. P. N., p. 207), in the name *Ibni-She[rum?].*
- dSHU-BU-LA*, in the name *Ubār-SH.*
- dSHU-KAL*, in the name *Warad-SHU-KAL.*
- dSin* (written *dEN-ZU* or—always without determinative —XXX; but cf. *Nannar*), cf. the names beginning with *Sin*, and *Abil-, Aḥulab-, fAmat-(?), Awil-, Būr-, Ennen-, Erib-, Etel-bi-, Ibi-, Ib(p)ku-, Ibni-, Idin-, Idish-, Igmil-, Ikūn-bī-, Imgur-, Ishme-, Itār-, Kāsha-, Libit-, Lushtamar-, Manum-kī-, Nabi-(?), Narām-, Nidnat-, Nūr-, Shamuh-, Sili-, Warad-Sin; *Ana-Sintaklāku, Awil-Sin-KA.**
- dTU-TU*, in the name *Rish-TU-TU.*
- (*ÙI-KI*, treated like a deity, cf. the name *Imgur-U.*, and P. N., p. 218.)
- dUl(Dū?)-mash-shi-tum*, in the names *fUlmashshītum-tukulti(?)* and *Warad-U.*
- dÙR-R.A* (cf. *Nergal*), in the names *U.-tukulti(?)*, and *fErishti-, Ibni-, Warad-U.*
- dUSH* (= *NIN-IB?*, cf. the identification of a deity *USH* with *NIN-IB*, II R 57 : 69c), in the name *Ubār-USH.*



## T A B L E   O F   C O N T E N T S

AND DESCRIPTION OF OBJECTS.

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### ABBREVIATIONS.

**B. E. F.**, Collection acquired by the Babylonian Exploration Fund ; **C. B. M.**, Catalogue of the Babylonian Museum, University of Pennsylvania (prepared by the Editor) ; **cf.**, confer ; **Inscr.**, Inscription ; **J. D. P.**, Collection presented by Prof. J. D. Prince, of Columbia University, New York ; **J. S.**, Joseph Shemtob Collection ; **Kh**, First Khabaza Collection ; **Kh<sup>2</sup>**, Second Khabaza Collection ; **li.**, lines ; **Le. E.**, Left Edge ; **Lo. E.**, Lower Edge ; **O.**, Obverse ; **R.**, Reverse ; **U. E.**, Upper Edge.

Names of rulers abbreviated : **Ad**, Ammi-ditâna ; **Ae**, Abi-eshuh ; **AS**, Abil-Sin ; **Az**, Ammi-zaduga ; **Bi**, Bunulatun-ila ; **Bt**, Bîl-tâbi ; **H**, Hammurabi ; **I**, Immerum ; **Il**, Iluma-ila ; **Sd**, Samsu-ditâna ; **ShA**, Shamshî-Adad ; **Si**, Samsu-iluna ; **Sl**, Sumu la-il ; **Sm**, Sin-mubalîq ; **Z**, Zab(i)um.

Measurements are given in centimetres, length (height) × width × thickness. Whenever the tablet (or fragment) varies in size, the largest measurement is given.

### I. AUTOGRAPH REPRODUCTIONS.

TEXT.	PLATE.	KING.	YEAR.	MONTH.	DAY.	COLLEC.	C. B. M.	DESCRIPTION.
1	1	Il	—	—	—	Kh <sup>2</sup>	1352	Well preserved. Brownish. Unbaked. 7.4 × 4.8 × 2.05. Inscr. 10 (O.) + 2 Lo. E.) + 10 (R.) + 2 (U. E.) + 2 Le. E.) = 26 li.
2	1	Il	—	—	—	Kh <sup>2</sup>	1644	Fragmentary. Grayish. Unbaked. 4.2 × 4.85 × 2.3. Inscr. 17 (O.) + 3 (Lo. E.) + 6 (R.) = 15 li.
3	2	I	—	—	—	Kh <sup>2</sup>	1337	Edge of Reverse chipped off, otherwise well preserved. Gray. Unbaked. 7.6 × 4.2 × 2.5. Inscr. 13 (O.) + 2 (Lo. E.) + 14 (R.) + 2 (U. E.) + 3 (Le. E.) = 34 li.
4	3	I	—	—	—	Kh <sup>2</sup>	1403	Two parts of different size, glued together. Brownish gray. Unbaked. 9.25 × 5.4 × 2.6. Inscr. 11 (O.) + 2 (Lo. E.) + 13 (R.) = 26 li.
5	4	I	—	—	—	Kh <sup>2</sup>	1376	Well preserved. Light brown. Unbaked. 7.2 × 3.9 × 2.2. Inscr. 12 (O.) + 3 (Lo. E.) + 13 (R.) + 3 (U. E.) + 2 (Le. E.) = 33 li.

TEXT.	PLATE.	KING.	YEAR.	MONTH.	DAY.	COLLEC.	C. B. M.	DESCRIPTION.
6	5	Bi	—	—	—	Kh <sup>2</sup>	1629	Fragmentary. Brownish gray. Baked. 6.4 × 4.15 × 2.25. Inscr. 13 (O.) + 1 (Lo. E.) + 12 (R.) + 1 (Le. E.) = 27 li.
7	6	Sl	—	—	—	Kh <sup>2</sup>	1265	Well preserved. Inside of case tablet. Reddish gray. Unbaked. 5.8 × 3.9 × 1.85. Inscr. 10 (O.) + 2 (Lo. E.) + 10 (R.) + 1 (U. E.) = 23 li.
8	6	Sl	?	—	—	Kh <sup>2</sup>	1350	Two parts of different size glued together. One edge chipped off. Gray. Unbaked. 8.55 × 4.25 × 2.25. Inscr. 16 (O.) + 3 (Lo. E.) + 17 (R.) + 2 (U. E.) + 4 (Le. E.) = 42 li.
9	7	Sl, Z	—	—	—	Kh <sup>2</sup>	1345	Small pieces chipped off, otherwise well preserved. Gray. Unbaked. 7.05 × 4.75 × 2.3. Inscr. 14 (O.) + 2 (Lo. E.) + 14 (R.) + 2 (U. E.) = 32 li.
10	8, 9	Z	?	—	—	Kh <sup>2</sup>	1235	Fragmentary. Gray. Unbaked. 8.25 × 5.15 × 2.5. Inscr. 13 (O.) + 2 (Lo. E.) + 14 (Rev.) + 3 (U. E.) + 3 (Le. E.) = 35 li.
11	10	Z	—	—	—	Kh <sup>2</sup>	1216	Two fragmentary parts of about equal size glued together. Brownish. Unbaked. 10.6 × 5.75 × 3.2. Inscr. 13 (O.) + 15 (R.) + 1 (U. E.) = 29 li.
12	11	Z	—	—	—	Kh <sup>2</sup>	1224	Reverse partly chipped off, otherwise well preserved. Gray. Unbaked. 8.3 × 5 × 2.75. Inscr. 14 (O.) + 1 (Lo. E.) + 7 (R.) = 22 li.
13	11	Z	—	—	--	Kh <sup>2</sup>	1244	Several pieces chipped off, otherwise well preserved. Gray. Unbaked. 9.6 × 5.25 × 3. Inscr. 15 (O.) + 2 (Lo. E.) + 16 (R.) + 3 (U. E.) + 3 (Le. E.) = 39 li.
14	12, 13	Z	—	—	—	Kh <sup>2</sup>	1394	Two parts of about equal size. Brownish. Unbaked. 9.15 × 5.3 × 2.7. Inscr. 12 (O.) + 3 (Lo. E.) + 12 (R.) + 2 (U. E.) + 2 (Le. E.) = 31 li.
15	14	Z	—	—	—	Kh <sup>2</sup>	1607	Two fragmentary parts glued together. Brownish. Unbaked. 7.8 × 5.35 × 2.8. Inscr. 13 (O.) + 2 (Lo. E.) + 12 (R.) = 27 li.
16	15	AS	—	—	—	Kh	416	Fragmentary. Brownish gray. Unbaked. 4.3 × 5.35 × 2.3. Inscr. 6 (O.) + 7 (R.) = 13 li.
17	15	AS	—	—	—	J. D. P.	1806	Two parts of different size, glued together. One edge chipped off, otherwise well preserved. Brownish. Unbaked. 11.8 × 5.5 × 2.85. Inscr. 19 (O.) + 1 (Lo.

TEXT.	PLATE.	KING.	YEAR.	MONTH.	DAY.	COLLEC.	C. B. M.	DESCRIPTION.
								E.) + 20 (R.) + 3 (Ue. E.) + 2 (Le. E.) = 45 li.
18	16	Sm, Bt	1	—	—	J. S.	37	Part of Reverse chipped off, otherwise well preserved. Gray. Unbaked. 8.25 × 4.95 × 2.75. Inser. 15 (O.) + 1 (Lo. E.) + 5 (R.) + 1 (U. E.) = 22 li.
19	17	Sm	?	—	—	Kh	433	Inscription on Obverse almost entirely broken off. Brownish. Unbaked. 7.55 × 4.85 × 2.5. Inser. 9 (O.) + 2 (Lo. E.) + 11 (R.) + 2 (U. E.) + 1 (Le. E.) = 25 li.
20	18	Sm	—	—	—	Kh <sup>2</sup>	1609	Fragmentary. Brown. Unbaked. 7.8 × 4.9 × 2.7. Inser. 10 (O.) + 2 (Lo. E.) + 8 (R.) = 20 li.
21	19	H	3?	?	—	Kh <sup>2</sup>	1286	Several fragments, glued together. Brownish. Baked. 4.3 × 3.9 × 2.4. Inser. 5 (O.) + 2 (Lo. E.) + 4 (R.) = 11 li.
22	19	H	4?	5	10	Kh <sup>2</sup>	1340	Small pieces chipped off, otherwise well preserved. Light brown. Baked. 8.1 × 5 × 2.6. Inser. 14 (O.) + 14 (R.) = 28 li.
23a	20	H	4?	?	24	Kh	367	Broken "case" of the following. Several pieces glued together. Dark reddish brown. Baked. 5.6 × 4.4 × 3. Inser. 9 (O.) + 3 (Lo. E.) + 11 (R.) = 23 li.
23b	20	H	4?	—	—	Kh	367	Inside tablet of the preceding, well preserved. Gray. Baked. 4.65 × 3.7 × 2.05. Inser. 8 (O.) + 2 (Lo. E.) + 8 (R.) + 2 (U. E.) + 1 (Le. E.) = 21 li.
24	21	H	7	7	13	J. S.	93	Rather well preserved. Gray. Unbaked. 2.7 × 2.85 × 1.85. Inser. 3 (O.) + 3 (R.) + 1 (U. E.) = 7 li.
25	21	H	7	12	30	J. S.	78	Well preserved. Gray. Unbaked. 2.7 × 2.65 × 1.95. Inser. 3 (O.) + 3 (R.) + 1 (U. E.) = 7 li.
26	21	H, Sh A	10?	10	—	J. S.	28	Large pieces of Reverse chipped off, otherwise well preserved. Reddish. Baked. 9.4 × 5.35 × 2.9. Inser. 12 (O.) + 13 (R.) + 2 (U. E.) + 2 (Le. E.) = 29 li.
27	22	H	15	—	—	Kh	377	Well preserved. Reddish brown. Baked. 5.25 × 3.8 × 2.35. Inser. 8 (O.) + 7 (R.) + 1 (U. E.) = 16 li.
28	23	H	29	11	3	Kh <sup>2</sup>	1273	Case tablet, unopened. Some small cracks, otherwise well preserved. Several seal impressions. Brownish gray. Baked. 10.85 × 6.35 × 4.15. Inser. 16 (O.) + 18 (R.) + 3 (U. E.) = 37 li.
29	24	H	31	5	20	Kh <sup>2</sup>	1179	Small pieces chipped off, otherwise well



TEXT.	PLATE.	KING.	YEAR.	MONTH.	DAY.	COLLEC.	C. B. M.	DESCRIPTION.
30a	25	H	38	10	26	Kh <sup>2</sup>	1262	preserved. Reddish. Baked. 5.6 × 4.2 × 2.4. Inser. 8 (O.) + 9 (R.) + 1 (U. E.) = 18 li.
30b	25	H	38	1	26	Kh <sup>2</sup>	1262	Broken "ease" of the following. Several seal impressions. Reddish. Baked. 6.3 × 4.8 × 3.1. Inser. 9 (O.) + 2 (Lo. E.) + 9 (R.) + 3 (U. E.) = 23 li.
31	25	H	43	1	1	J. D. P.	1802	Inside of the preceding. Reddish. Baked. 4.8 × 3.6 × 2.3. Inser. 9 (O.) + 2 (Lo. E.) + 7 (R.) + 3 (U. E.) = 21 li.
32	26	H	43?	?	10	J. S.	87	Well preserved. Brownish gray. Unbaked. Several faint seal impressions. 3.3 × 3.1 × 2.1. Inser. 4 (O.) + 3 (Lo. E.) + 4 (R.) + 3 (U. E.) = 14 li.
33a	26	H	43?	—	—	Kh <sup>2</sup>	1283	Well preserved. Obverse blackish gray, Reverse brownish. Baked. Faint seal impressions. 3.5 × 3.25 × 2. Inser. 5 (O.) + 2 (Lo. E.) + 4 (R.) + 2 (U. E.) = 13 li.
33b	26	H	43?	11	20	Kh <sup>2</sup>	1283	Inside of the preceding. Brownish Baked. On left and upper edges two different seal impressions. Besides, several traces of seal impressions. 5.2 × 4.1 × 2.85. Inser. 7 (O.) + 4 (Lo. E.) + 7 (R.) + 1 (U. E.) = 19 li.
34a	26	H	?	6	1	Kh <sup>2</sup>	1258	Broken "ease" of the following. Reddish brown. Baked. Several faint seal impressions. 7.2 × 5.1 × 3.6. Inser. 8 (O.) + 3 (Lo. E.) + 9 (R.) + 5 (U. E.) = 25 li.
34b	26	H	?	6	1	Kh <sup>2</sup>	1258	Inside of the preceding. Well preserved. Light brown. Baked. 5.9 × 3.85 × 1.85. Inser. 8 (O.) + 2 (Lo. E.) + 9 (R.) + 3 (U. E.) + 2 (Le. E.) = 24 li.
35a	27	H	?	8	1	Kh <sup>2</sup>	1242	Broken "ease" of the following. Reddish brown. Baked. Several seal impressions. 7.2 × 5.15 × 3.35. Inser. 9 (O.) + 4 (Lo. E.) + 11 (R.) + 3 (U. E.) + 3 (Le. E.) = 30 li.
35b	27	H	?	—	—	Kh <sup>2</sup>	1242	Inside of the preceding. Well preserved. Light brown. Baked. 6.8 × 4.5 × 2.35. Inser. 10 (O.) + 3 (Lo. E.) + 10 (R.) + 2 (U. E.) + 1 (Le. E.) = 26 li.
36a	28	H	?	8	1	Kh <sup>2</sup>	1266	Broken "ease" of the following. Brown. Baked. 6.4 × 5.3 × 3.35. Inser. 7

M. W. J.

TEXT.	PLATE.	KING.	YEAR.	MONTH.	DAY.	COLLEC.	C. B. M.	DESCRIPTION.
								(O.) + 4 (Lo. E.) + 8 (R.) + 4 (U. E.) + 5 (Le. E.) = 28 li.
36b	28	H	?	8	—	Kh <sup>2</sup>	1266	Inside of preceding. Well preserved. Dark brown. Baked. Spots of iron oxydation. 5.55 × 4.5 × 2.5. Inscr. 7 (O.) + 2 (Lo. E.) + 8 (R.) + 2 (U. E.) = 19 li.
37	29	H	?	11	—	J. S.	27	Well preserved. Blackish gray. Unbaked. 8.95 × 4.9 × 3.15. Inscr. 11 (O.) + 2 (Lo. E.) + 11 (R.) + 2 (U. E.) = 26 li.
38	30	H	?	7	11	J. D. P.	1800	Well preserved. Brownish. Unbaked. 4.05 × 3.95 × 2.3. Inscr. 6 (O.) + 2 (Lo. E.) + 6 (R.) = 14 li.
39a	31	H	?	—	—	Kh <sup>2</sup>	1367	Broken "case" of the following, fragmentary. Brownish gray. Baked. Several seal impressions. 5.8 × 4.7 × 3.5. Inscr. 10 (O.) + 10 (R.) + 1 (U. E.) = 21 li.
39b	31	H	?	—	—	Kh <sup>2</sup>	1367	Inside of the preceding. Well preserved. Brownish gray. Baked. 5.5 × 4 × 2.35. Inscr. 9 (O.) + 4 (Lo. E.) + 8 (R.) = 21 li.
40	32	H	?	3	5	Kh <sup>2</sup>	1165	Well preserved. Reddish brown. Baked. Seal impression, representing two lions attacking a gazelle(?). 6 × 4.45 × 2.6. Inscr. 7 (O.) + 1 (Lo. E.) + 4 (R.) + 1 (U. E.) = 13 li.
41	32	H	?	5	23	Kh <sup>2</sup>	1147	One corner chipped off, otherwise well preserved. Brownish. Baked. 6.35 × 4.45 × 2.3. Inscr. 9 (O.) + 1 (Lo. E.) + 2 (R.) = 12 li.
42a	32	H	?	6	?	Kh <sup>2</sup>	1300	Broken "case" of the following. Reddish brown. Baked. Traces of seal impressions. 4.8 × 4.25 × 3.4. Inscr. 5 (O.) + 4 (Lo. E.) + 6 (R.) + 7 (U. E.) = 22 li.
42b	32	H	?	—	—	Kh <sup>2</sup>	1300	Inside of the preceding. Some parts of the inscription effaced. Reddish brown. Baked. 4.05 × 3.7 × 2.4. Inscr. 6 (O.) + 2 (Lo. E.) + 6 (R.) + 2 (U. E.) + 2 (Le. E.) = 18 li.
43	33	H	?	—	—	Kh <sup>2</sup>	1406	Several parts chipped off. Reddish brown. Unbaked. 6.6 × 4.6 × 2.8. Inscr. 9 (O.) + 3 (Lo. E.) + 10 (R.) + 1 (U. E.) = 23 li.
44	34	H	—	—	—	Kh	429	Fragmentary. Brownish gray. Perhaps inside of a case tablet. Unbaked. 5.35

TEXT.	PLATE.	KING.	YEAR.	MONTH.	DAY.	COLLEC.	C. B. M.	DESCRIPTION.
45	34	Si	1	9	?	Kh <sup>2</sup>	1171	$\times 4 \times 2.5$ . Inscr. 9 (O.) + 10 (R.) + 4 (U. E.) + 3 (Le. E.) = 26 li. Well preserved. Blackish gray. Baked.
46	34	Si	1	10	26	Kh <sup>2</sup>	1517	$6.75 \times 4.3 \times 2.3$ . Inscr. 9 (O.) + 11 (R.) = 20 li. Two pieces of unequal size joined together. Black, excepting two light brown spots. Baked. $10.5 \times 6.25 \times 2.7$ . Inscr. 21 (O.) + 6 (R.) = 27 li.
47a	35	Si	1	—	—	Kh <sup>2</sup>	1298	Broken "ease" of the following. Light brown. Baked. Several seal impressions. $4.9 \times 4.15 \times 3$ . Inscr. 6 (O.) + 3 (Lo. E.) + 8 (R.) + 2 (U. E.) = 19 li.
47b	35	Si	1	—	—	Kh <sup>2</sup>	1298	Inside of the preceding. Well preserved. Reddish brown. Baked. $3.9 \times 3.25 \times 2$ . Inscr. 7 (O.) + 1 (Lo. E.) + 7 (R.) + 3 (U. E.) + 1 (Le. E.) = 19 li.
48	36	Si	1	—	—	Kh <sup>2</sup>	1308	Well preserved. Reddish brown. Baked. $3.35 \times 3.35 \times 2.15$ . Inscr. 5 (O.) + 1 (Lo. E.) + 5 (R.) = 11 li.
49a	36	Si	2	8	1	Kh <sup>2</sup>	1260	Broken "ease" of the following. Brown. Baked. Several seal impressions. $6 \times 4.8 \times 3.1$ . Inscr. 7 (O.) + 3 (Lo. E.) + 7 (R.) + 3 (U. E.) = 20 li.
49b	36	Si	2	8	1	Kl <sup>2</sup>	1260	Inside of the preceding. Well preserved. Brown. Some black spots. Baked. $5.1 \times 3.85 \times 2$ . Inscr. 8 (O.) + 2 (Lo. E.) + 8 (R.) + 2 (U. E.) = 20 li.
50a	37	Si	2	—	—	Kh <sup>2</sup>	1268	Broken "ease" of the following. Fragmentary. Gray. Baked. Several seal impressions. $10.25 \times 6.45 \times 4$ . Inscr. 15 (O.) + 16 (R.) = 31 li.
50b	37	Si	2	—	—	Kh <sup>2</sup>	1268	Inside of the preceding. The right-hand edge chipped off, otherwise well preserved. Brownish gray. Baked. $9.5 \times 5.35 \times 2.75$ . Inscr. 14 (O.) + 22 (R.) = 26 li.
51a	38	Si	3	5	20	Kh <sup>2</sup>	1277	Broken "ease" of the following. Brown. Baked. Several seal impressions. $4.6 \times 4.2 \times 3$ . Inscr. 6 (O.) + 4 (Lo. E.) + 6 (R.) + 4 (U. E.) = 20 li.
51b	38	Si	3	—	—	Kh <sup>2</sup>	1277	Inside tablet of the preceding. Well preserved. Obverse grayish brown. Reverse and edges reddish. Baked. Some salt on the surface. $3.2 \times 3.2 \times 1.95$ . Inscr. 4 (O.) + 3 (Lo. E.) + 6 (R.) + 2 (U. E.) + 2 (Le. E.) = 17 li.

TEXT.	PLATE.	KING.	YEAR.	MONTH.	DAY.	COLLEC.	C. B. M.	DESCRIPTION.
52	38	Si	4	1	22	Kh <sup>2</sup>	1278	Well preserved. Dark reddish brown. Baked. Traces of seal impressions. $3.5 \times 3.45 \times 2.05$ . Inscr. 4 (O.) + 2 (Lo. E.) + 4 (R.) + 1 (U. E.) = 11 li.
53a	39	Si	4	2	—	Kh <sup>2</sup>	1256	Broken "ease" of the following. Dark reddish brown. Baked. Several seal impressions. $4.75 \times 4.3 \times 2.95$ . Inscr. 6 (O.) + 2 (Lo. E.) + 6 (R.) + 2 (U. E.) = 16 li.
53b	39	Si	4	2	—	Kh <sup>2</sup>	1256	Inside tablet of the preceding. Inscription on Reverse partly effaced. Light reddish brown. Baked. $3.7 \times 3.4 \times 2.25$ . Inscr. 5 (O.) + 2 (Lo. E.) + 5 (R.) + 2 (U. E.) = 14 li.
54	39	Si	4	3	9	Kh <sup>2</sup>	1173	Well preserved. Dark reddish brown. Baked. Faint traces of seal impressions. $3.95 \times 3.75 \times 2.1$ . Inscr. 5 (O.) + 5 (R.) + 1 (U. E.) = 11 li.
55	40	Si	4?	—	—	Kh	441	Well preserved. Dark grayish brown. Unbaked. $3.25 \times 3.05 \times 1.8$ . Inscr. 4 (O.) + 1 (Lo. E.) + 2 (R.) = 7 li.
56	40	Si	5	10	26	J. S.	58	Well preserved. Light gray, some parts almost white. Baked. $3.9 \times 3.75 \times 2.1$ . Inscr. 5 (O.) + 3 (Lo. E.) + 4 (R.) = 12 li.
57	40	Si	8	2	8	Kh	372	Small piece of Obverse broken off, otherwise well preserved. Brownish. Baked. $7.95 \times 5 \times 2.7$ . Inscr. 14 (O.) + 3 (Lo. E.) + 14 (R.) + 3 (U. E.) + 1 (Le. E.) = 35 li.
58	40	Si	11	3	6	Kh <sup>2</sup>	1618	Two fragmentary parts of different size glued together. Brownish. Unbaked. $7.05 \times 4.6 \times 2.55$ . Inscr. 12 (O.) + 2 (Lo. E.) + 12 (R.) + 3 (U. E.) = 29 li.
59a	41	Si	—	—	—	Kh <sup>2</sup>	1402	Reverse of broken "ease" of the following. Dark brownish gray. Baked. Seal impressions. $9.95 \times 6.6 \times 3.1$ . Inscr. 15 li.
59b	41	Si	16	11	1	Kh <sup>2</sup>	1402	Inside tablet of the preceding. On Reverse most of the inscription effaced, otherwise well preserved. Brownish. Baked. $9.55 \times 5.7 \times 2.8$ . Inscr. 13 (O.) + 3 (Lo. E.) + 15 (R.) + 3 (U. E.) = 34 li.
60	42	Si	17	6	—	Kh <sup>2</sup>	1417	Small pieces chipped off, otherwise well preserved. Some parts blackish gray, others light brown. Unbaked. Several seal impressions. $7.65 \times 4.7 \times 2.35$ .

TEXT.	PLATE.	KING.	YEAR.	MONTH.	DAY.	COLLEC.	C. B. M.	DESCRIPTION.
61a	43	Si	24	3	18	Kh <sup>2</sup>	1255	Inscr. 9 (O.) + 3 (Lo. E.) + 11 (R.) + 3 (U. E.) = 26 li. Broken "case" of the following. Only Reverse and small parts of Obverse preserved. Light brown. Baked. Seal impressions. 10 × 5.85 × 2.85.
61b	43	Si	24	3	18	Kh <sup>2</sup>	1255	Inscr. 12 (O.) + 2 (Lo. E.) + 18 (R.) + 2 (U. E.) = 34 li. Inside tablet of the preceding. On the left-hand side a considerable piece is broken off, otherwise well preserved. Obverse brownish gray. Reverse blackish gray. Baked. 8.6 × 5.2 × 2.8. Inscr. 14 (O.) + 3 (Lo. E.) + 17 (R.) + 4 (U. E.) + 1 (Le. E.) = 39 li.
62	44	Si	26?	7	11	Kh <sup>2</sup>	1401	Inside of a case tablet. Small pieces chipped off, otherwise well preserved. Light brown. Baked. 9.8 × 5.65 × 2.7. Inscr. 17 (O.) + 4 (Lo. E.) + 19 (R.) + 4 (U. E.) = 44 li.
63	45	Si	29?	5	25	Kh	385	Small pieces chipped off, otherwise well preserved. Brownish. Baked. Probably inside of a case tablet. 7.8 × 4.8 × 2.3. Inscr. 12 (O.) + 2 (Lo. E.) + 12 (R.) + 3 (U. E.) = 29 li.
64	45	Si	?	7	12	Kh	558	Well preserved. Obverse and edges brown, Reverse blackish. Baked. 3.65 × 3.3 × 1.9. Inscr. 4 (O.) + 1 (Lo. E.) + 3 (R.) = 8 li.
65	45	Si	—	—	—	Kh <sup>2</sup>	1162	One-half of a tablet, evidently separated from the other (missing) half by cutting the tablet with a knife or another sharp tool. Blackish gray. Baked. 4.1 × 4.45 × 2.4. Inscr. 6 (O.) + 8 (R.) + 3 (U. E.) + 2 (Le. E.) = 19 li.
66	45	Ae	?	6a	19	Kh	522	Reverse broken off, otherwise well preserved. Brownish gray. Baked. 4 × 3.6 × 1.95. Inscr. 5 (O.) + 2 (Lo. E.) + 3 (R.) + 2 (Le. E.) = 12 li.
67	46	Ae	?	11	20	Kh <sup>2</sup>	1193	Well preserved. Brownish gray. Baked. Faint traces of seal impressions. 4 × 3.5 × 1.95. Inscr. 5 (O.) + 2 (Lo. E.) + 6 (R.) = 13 li.
68	46	Ae	?	3	—	Kh <sup>2</sup>	1381	Two edges broken off, otherwise well preserved. Obverse blackish gray, Reverse and edges partly reddish brown, partly gray. Baked. Seal impressions. 9.2 × 5.45 × 2.85. Inscr. 13

TEXT.	PLATE.	KING.	YEAR.	MONTH.	DAY.	COLLEC.	C. B. M.	DESCRIPTION.
69	47	Ae	?	11	5	Kh	397	(O.) + 5 (Lo. E.) + 12 (R.) + 1 (U. E.) = 31 li.
70	47	Ae	?	—	—	Kh <sup>2</sup>	1331	Several pieces chipped off. Gray. Baked. Traces of seal impressions. $7.1 \times 4.45 \times 2.6$ . Inscr. 8 (O.) + 7 (R.) + 2 (U. E.) = 17 li.
71	48	Ae	?	11	25	Kh <sup>2</sup>	1194	Small pieces chipped off, otherwise well preserved. Gray. Baked. $10.4 \times 6.1 \times 2.6$ . Inscr. 19 (O.) + 3 (Lo. E.) + 21 (R.) + 2 (U. E.) = 45 li.
72	49	Ae	?	2	10	Kh <sup>2</sup>	1150	Well preserved. Obverse and upper edge blackish, Reverse and the other edges brownish. Baked. Several seal impressions. $4.6 \times 4.1 \times 2.2$ . Inscr. 6 (O.) + 4 (R.) = 10 li.
73	49	Ae	?	4	16	Kh <sup>2</sup>	1148	Well preserved. Brownish, with yellowish and blackish spots. Baked. Some salt on the surface. Several seal impressions, one of <i>Wa-bu-um-a-qar</i> , son of <i>dSin-i-din-nam</i> , servant of <i>dUDAR-SHAR-GAL</i> . $6.25 \times 4.15 \times 2.35$ . Inscr. 9 (O.) + 9 (R.) = 18 li.
74	49	Ae	?	2	7	Kh <sup>2</sup>	1360	Several pieces chipped off. Brownish gray. Baked. Several seal impressions. $7.5 \times 4.75 \times 2.6$ . Inscr. 10 (O.) + 10 (R.) = 20 li.
75	50	Ae	?	4	20	Kh	389	Rather well preserved. Gray. Baked. Faint traces of seal impressions. $4.35 \times 3.8 \times 2.45$ . Inscr. 5 (O.) + 1 (Lo. E.) + 4 (R.) + 2 (U. E.) = 12 li.
76	50	Ae	?	8	10	J. S.	49	Inside of a case tablet. Small piece of Reverse broken off, otherwise well preserved. Reddish brown. Baked. $10.75 \times 6 \times 3$ . Inscr. 16 (O.) + 2 (Lo. E.) + 20 (R.) + 4 (U. E.) = 42 li.
77	51	Ae	?	3	2	Kh <sup>2</sup>	1408	Several small pieces broken off, inscription partly obliterated. Grayish. Baked. Very faint traces of a seal impression. $7.05 \times 4.35 \times 2.65$ . Inscr. 8 (O.) + 1 (Lo. E.) + 10 (R.) = 19 li.
78	52	Ae	?	2	10	Kh <sup>2</sup>	1187	Part of the Obverse broken off, otherwise well preserved. Obverse and edges blackish, Reverse brownish gray with

TEXT.	PLATE.	KING.	YEAR.	MONTH.	DAY.	COLLEC.	C. B. M.	DESCRIPTION.
79	52	Ae	?	11	7	Kh <sup>2</sup>	1295	blackish spots. Baked. Several seal impressions. $6.55 \times 4 \times 2.55$ . Inscr. 11 (O.) + 2 (Lo. E.) + 9 (R.) + 3 (U. E.) = 25 li.
80	52	Ae	?	10	22	Kh <sup>2</sup>	1691	Small pieces broken off, otherwise rather well preserved. Grayish. Baked. Seal impressions on the edges. $3.85 \times 3.8 \times 2.4$ . Inscr. 5 (O.) + 6 (R.) + 1 (U. E.) = 12 li.
81	52	Ad	x+2	11	9	Kh	378	Several pieces broken off, otherwise well preserved. Light brown. Baked. Faint traces of seal impressions. $6.75 \times 4.25 \times 2.3$ . Inscr. 10 (O.) + 3 (Lo. E.) + 4 (R.) = 17 li.
82	53	Ad	30	12	30	J. S.	110	Well preserved. Brownish gray. Baked. $3.45 \times 3.35 \times 1.95$ . Inscr. 4 (O.) + 4 (R.) = 8 li.
83	53	Ad	31	2	30	Kh <sup>2</sup>	1241	Upper edge broken off. Inscription on Obverse partly obliterated. Grayish. Unbaked. $6 \times 4.7 \times 2.7$ . Inscr. 10 (O.) + 3 (Lo. E.) + 12 (R.) + 3 (L. E.) = 28 li.
84	54	Ad	—	12	30	Kh <sup>2</sup>	1512	Part of the lower edge broken off. Obverse light brown, Reverse and part of the edges black. Baked. Seal impressions on left edge. $8.4 \times 4.9 \times 2.7$ . Inscr. 14 (O.) + 3 (Lo. E.) + 14 (R.) + 2 (U. E.) = 33 li.
85	54	Ad	—	3	13	Kh <sup>2</sup>	1292	Two pieces of unequal size glued together. Reddish brown. Baked. Numerous, mostly faint, seal impressions. The impression of the fingers of the scribe, who held the tablet in his left hand while writing upon it, are visible on the right edge. $14.2 \times 7 \times 3.55$ . Inscr. 29 (O.) + 3 (Lo. E.) + 22 (R.) + 2 (L. E.) = 56 li.
86	55	Ad	—	9	23	Kh <sup>2</sup>	1349	Well preserved. Blackish gray. Baked. Traces of seal impressions. $4.75 \times 4.4 \times 2.2$ . Inscr. 7 (O.) + 3 (Lo. E.) + 7 (R.) + 2 (U. E.) = 19 li.
87	55	Ad	—	2	13	Kh <sup>2</sup>	1324	Part of Obverse broken off, otherwise well preserved. Obverse blackish gray, Reverse light brown. Baked. Several seal impressions. $6.7 \times 4.5 \times 2.4$ . Inscr. 9 (O.) + 1 (Lo. E.) + 6 (R.) + 3 (U. E.) = 19 li.
								Several pieces broken off. Reddish. Baked.

TEXT.	PLATE.	KING.	YEAR.	MONTH.	DAY.	COLLEC.	C. B. M.	DESCRIPTION.
SS	55	Ad	—	1	6	Kh <sup>2</sup>	1269	Traces of seal impressions. $4.75 \times 4.4 \times 2.5$ . Inscr. 6 (O.) + 3 (Lo. E.) + 8 (R.) + 3 (U. E.) = 20 li.
89	56	Ad	—	8	12	J. S.	22	Case tablet. Some pieces of the case broken off, so that parts of the inside tablet are visible. Obverse light brown, Reverse reddish. Baked. Several seal impressions. $10.25 \times 6.7 \times 3.75$ . Inscr. 19 (O.) + 16 (R.) + 1 (U. E.) = 36 li.
90	57	Ad	—	10	16	Kh <sup>2</sup>	1393	Well preserved. Obverse yellowish, Reverse gray with a yellowish spot. Baked. Several seal impressions. $8.2 \times 5 \times 2.8$ . Inscr. 9 (O.) + 5 (R.) + 2 (U. E.) = 16 li.
91	57	Ad	—	12a	30	Kh	723	Small pieces chipped off, otherwise well preserved. Grayish. Baked. Several faint seal impressions. $7.3 \times 4.7 \times 2.9$ . Inscr. 11 (O.) + 1 (Lo. E.) + 8 (R.) + 2 (U. E.) = 22 li.
92	57	Az	1	1	28	Kh <sup>2</sup>	1167	Well preserved. Blackish gray. Baked. Several distinct seal impressions. $6.45 \times 4.35 \times 2.55$ . Inscr. 8 (O.) + 2 (Lo. E.) + 6 (R.) + 2 (U. E.) = 18 li.
93	58	Az	1	8	5	Kh <sup>2</sup>	1365	Fairly well preserved. Light brown. Unbaked. $4.05 \times 4 \times 1.8$ . Inscr. 7 (O.) + 1 (Lo. E.) + 5 (R.) = 13 li.
94	58	Az	?	—	5	Kh <sup>2</sup>	1563	Well preserved. Blackish. Baked. $9.2 \times 6.4 \times 2.8$ . Inscr. 11 (O.) + 1 (Lo. E.) + 8 (R.) = 20 li.
95	59	Az	?	10	20	Kh <sup>2</sup>	1534	Obverse well preserved, Reverse almost entirely broken off. Reddish brown. Baked. Several faint seal impressions. $8.8 \times 5 \times 2.55$ . Inscr. 15 (O.) + 2 (Lo. E.) + 10 (R.) + 2 (U. E.) = 29 li.
96	60	Az	?	4	17	Kh <sup>2</sup>	1405	Fragmentary. Reddish brown with yellowish spots. Baked. $11.65 \times 6.6 \times 3.1$ . Inscr. 23 (O.) + 1 (Lo. E.) + 24 (R.) = 48 li.
97	61	Az	?	6	16	Kh	369	Small piece of the Obverse and nearly the whole Reverse of the inscription broken off. Reddish. Baked. Several distinct seal impressions. $10.5 \times 5.95 \times 2.65$ . Inscr. 20 (O.) + 3 (Lo. E.) + 6 (R.) + 4 (U. E.) = 33 li.
								Part of the Reverse chipped off, otherwise well preserved. Brown with blackish spots. Unbaked. Several seal impres-

TEXT.	PLATE.	KING.	YEAR.	MONTH.	DAY.	COLLEC.	C. B. M.	DESCRIPTION.
98	61	Az	?	7	11	Kh <sup>2</sup>	1279	sions. 7.2 × 4.6 × 2.55. Inscr. 12 (O.) + 2 (Lo. E.) + 10 (R.) + 2 (U. E.) = 26 li.
99	61	Az	?	4	4	Kh	360	Well preserved. Brown with black spots. Baked. Traces of seal impressions. 4.3 × 3.9 × 2.35. Inscr. 7 (O.) + 1 (Lo. E.) + 7 (R.) + 3 (U. E.) = 18 li.
100	62	Az	?	4	9	Kh	365	Well preserved. Brownish. Baked. 7.7 × 4.7 × 2.05. Inscr. 12 (O.) + 1 (Lo. E.) + 8 (R.) + 1 (U. E.) = 22 li.
101	62	Az	?	11	15	Kh <sup>2</sup>	1524	Small pieces chipped off, otherwise well preserved. Brown. Unbaked. 3.11 × 3.11 × 1.7. Inscr. 4 (O.) + 3 (R.) = 7 li.
102	62	Az	?	7	10	Kh	446	Several fragments, joined together. Reddish brown. Baked. Several seal impressions. 11.5 × 6 × 3. Inscr. 21 (O.) + 2 (Lo. E.) + 20 (R.) + 3 (U. E.) = 46 li.
103	63	Az	?	10	3	Kh <sup>2</sup>	1522	Well preserved. Grayish. Unbaked. 3.3 × 3.2 × 1.4. Inscr. 5 (O.) + 4 (R.) = 9 li.
104	64	Az	?	6	27	Kh <sup>2</sup>	1645	Two parts glued together. Small pieces chipped off, otherwise well preserved. Gray. Baked. 11.4 × 5.7 × 3.2. Inscr. 20 (O.) + 4 (Lo. E.) + 20 (R.) + 4 (U. E.) = 48 li.
105	64	Az	?	8	2	B. E. F.	9478	Fragmentary. Grayish. Unbaked. 5.9 × 5.1 × 2.7. Inscr. 10 (O.) + 9 (R.) + 1 (U. E.) = 20 li.
106	65	Az	?	6a	12	Kh	437	Case tablet, very well preserved. Covered with numerous distinct seal impressions. Blackish gray with brownish spots. Baked. 11.5 × 6.7 × 3.7. Inscr. 20 (O.) + 3 (Lo. E.) + 18 (R.) + 5 (U. E.) = 46 li.
107	66	Az	?	6	1	Kh <sup>2</sup>	1183	Well preserved. Reddish brown. Baked. Several seal impressions. 3.8 × 3.7 × 2. Inscr. 6 (O.) + 1 (Lo. E.) + 8 (R.) + 3 (U. E.) = 18 li.
108	66	Az	?	—	—	Kh <sup>2</sup>	1553	Only part of Reverse preserved. Reddish. Baked. Several seal impressions. 10.8 × 6.3 × 3. Inscr. 22 li.
109	66	Sd	?	12	14	J. S.	109	Well preserved. Grayish. Unbaked. 4.7 × 4.3 × 1.9. Inscr. 4 (O.) + 3 (R.) = 7 li.

TEXT.	PLATE.	KING.	YEAR.	MONTH.	DAY.	COLLEC.	C. B. M.	DESCRIPTION.
110	66	Sd	?	2	23	Kh	411	Several pieces chipped off. Whitish with red spots. Baked at Doylestown, Pa. Faint seal impressions. $7.1 \times 4.3 \times 2.5$ . Inscr. 11 (O.) + 2 (Lo. E.) + 11 (R.) + 2 (U. E.) = 26 li.
111	67	Sd	?	2	14	Kh	381	One edge chipped off, otherwise well preserved. Whitish with pink spots. Baked at Doylestown, Pa. Faint traces of seal impressions. $4 \times 4 \times 2.1$ . Inscr. 6 (O.) + 2 (Lo. E.) + 6 (R.) + 2 (U. E.) = 16 li.
112	67	Sd	?	3	10	J. S.	60	Small pieces chipped off, otherwise well preserved. Blackish gray. Baked. Several seal impressions. $8 \times 4.7 \times 2.7$ . Inscr. 15 (O.) + 1 (Lo. E.) + 12 (R.) + 1 (U. E.) = 29 li.
113	68	Sd	?	1	20	J. S.	66	Well preserved. Brownish. Unbaked. $4 \times 3.45 \times 1.4$ . Inscr. 6 (O.) + 3 (R.) = 9 li.
114	68	Sd	?	7	23	J. S.	59	Well preserved. Brownish. Unbaked. $4.3 \times 4.4 \times 1.6$ . Inscr. 4 (O.) + 3 (R.) = 7 li.
115	68	Sd	?	12	18	J. S.	23	Small pieces chipped off, otherwise very well preserved. Dark reddish brown. Baked. Several seal impressions. $6 \times 5.6 \times 2.7$ . Inscr. 8 (O.) + 2 (Lo. E.) + 6 (R.) + 3 (U. E.) = 19 li
116	68, 69	Sd	?	12	—	Kh <sup>2</sup>	1272	Carefully made and beautifully inscribed tablet, but going to pieces rapidly (was not fit for baking in Doylestown). Brownish, with blackish spots on the Reverse. Unbaked. $12.2 \times 6.5 \times 3.6$ . Inscr. 16 (O.) + 14 (R.) $\times$ 5 (U. E.) = 35 li.
117	70	Sd	?	—	—	Kh <sup>2</sup>	1232	Small piece of Obverse chipped off, otherwise well preserved. Grayish brown. Unbaked. $7.7 \times 4.4 \times 2.2$ . Inscr. 15 (O.) + 10 (R.) = 25 li.
118	70	Sd	?	7	18	J. S.	178	Well preserved. Light brown. Unbaked. $3.7 \times 3.4 \times 1.4$ . Inscr. 6 (O.) + 5 (R.) = 11 li.
119	70, 71	Ad?	—	—	—	Kh <sup>2</sup>	1863	Several fragments, joined together. Reverse almost entirely broken off. Light brown with darker spots. Baked. $19 \times 15 \times 4$ . Inscr. 43 + 44 + 31 (O.) + 23 + 12 (R.) + 3 (U. E.) = 156 li.

II. PHOTOGRAPH (HALFTONE) REPRODUCTIONS.<sup>1</sup>

TEXT.	PLATE.	KING.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
1 (1)	1	Ai	—	—	—	1352	Obv., Rev., and R. Edge of clay tablet. Contents: purchase of a field.
2 (5)	1	I	—	—	—	1376	Obv., Rev., and R. Edge of clay tablet. Contents: purchase of a field.
3 (6)	2	Bi	?	—	—	1629	Obv., Rev., Le. Edge, and L. Edge of clay tablet. Contents: decision of the court.
4 (9)	2	Sl, Z	—	—	—	1345	Obv. and Rev. of clay tablet. Contents: purchase of a house.
5 (17)	3	AS	—	—	—	1806	Obv. and Rev. of clay tablet. Contents: adoption of a boy.
6 (18)	3	Sm	1	—	—	37	Obv. of clay tablet. Contents: purchase of a slave
7 (28)	4	H	29	11	3	1273	Obv., Rev., U. Edge, and Le. Edge of clay tablet, with seal impressions showing the names of <i>Ea</i> and <i>Damgalnunna</i> . Contents: division of paternal property.
8 (40)	5	H	?	3	—	1165	Obv., Rev., R. Edge, and L. Edge of clay tablet, with seal impression showing two lions attacking a gazelle. Contents: memorandum of a receipt.
9 (73)	5	Ae	?	4	16	1148	Obv. and Le. Edge of clay tablet, showing the seal impression of " <i>Jabum-aqar</i> ." Contents: receipt of money.
10 (26)	5, 6	H	10?	10	—	28	L. Edge, Rev., Le. Edge, Obv., and R. Edge of clay tablet, mentioning the name of <i>Shamshi-Adad</i> . Contents: decision of the court at Babylon.
11 (30)	7	H	38	10	26	1262	Obv. and Rev. of case tablet, with seal impressions. Contents: lease of a house.
12 (82)	7	Ad	30	12	30	110	Obv., Rev., and L. Edge of clay tablet, mentioning the names of two years of the reign of <i>Abi-eshu</i> , and the interval between them. Contents: memorandum.
13 (84)	8	Ad	?	12	30	1512	Obv., Rev., and R. Edge of clay tablet, showing the finger impressions of the scribe. Contents: donation of a dowry.
14 (93)	9	Az	1	8	5	1365	Obv. and Rev. of clay tablet. Contents: list of payments.
15 (105)	10	Az	?	8	2	9478	Obv., Rev., Le. Edge, L. Edge, and U. Edge of case tablet, with beautiful seal impressions. Contents: sale of a field.

<sup>1</sup> In the first column of this list the first number gives the number of the photograph of the tablet; the second one, following in round brackets, refers to the number of the autographed text of the same.

TEXT.	PLATE.	KING.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
16 (116)	11	Sd	?	12	—	1272	Obv., Rev., L. Edge, and R. Edge of unbaked clay tablet, going to pieces rapidly. Contents: a donation.
17 (31)	12	H	43	1	1	1802	Obv. and Rev. of small clay tablet. Contents: memorandum of a receipt of money.
18 (32)	12	H	43?	?	10	87	Obv. and Rev. of small clay tablet, containing a memorandum.
19 (100)	12	Az	?	4	9	365	Obv. and Rev. of small clay tablet. Contents: memorandum of a receipt
20 (102)	12	Az	?	7	10	446	Obv. and Rev. of small clay tablet containing a memorandum.
21 (106)	12	Az	?	6a	12	437	Obv. and Rev. of small clay tablet, containing a memorandum.
22 (113)	12	Sd	?	1	20	66	Obv. and Rev. of small clay tablet, containing a memorandum.
23 (119)	13	Ad(?)	—	—	—	1863	Obv. of large clay tablet, inscribed in three vertical columns. Contents: purchases of fields.



## LIST OF SIGNS

FROM TABLETS OF THE TIME OF THE FIRST DYNASTY OF BABYLON.

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1.	ash, rum					Marduk Sin <sup>1</sup> Nergal Shamash Rammân, Adad NIN-SUN NIN-IB NIN-KAR- RA-AG Urash(?) Aja Ashur.  dintum Sin.  Bêl Bêl' Nabium  nartabum sirum
2.	hal					
3.	cf. 15.					
4.			NIN-SHAH			
5.	an, il(?)		ilum il, el (in Westsemitic personal names) Nannar <sup>1</sup> Nannar Nergal Nabium Ishtar Teshbu Ea Girru(?) sulûlum Ea Amarru(?) lamazum Aya	6.	ag, ah, aq	
				7.		
				8.	mah	cf. 116.

9.	la		zittum	21.  nu	cf. 154.	ulta), lâ zermastšši tum zagipânum(?)
10.		3: 26. be, tel		22.  bar	cf. 21.	issurum
11.			gamâru, gamrum	23.  hu		
12.			zîrum	24.  nam	cf. 3.15.	siptum bârum
13.		qa	a measure	25.		abshênum
14.		ti	laqî balâtu milgitum	26.  en	cf. 5.	bîlum
15.		ig, ik, iq cf. 3.	bashî dallum hegallum	27.  ri, tal		napishtum
16.		mu.	madânu, nish, shattum shumum akum	28.  zi		turru pisannum
17.				29.  gi		Teshhum
18.		tim	c. 5. Uru	30.		malahum Maer
19.		na		31.		Ishtar
20.			wardum immerum	32.  nun	cf. 129.	shamnum gashûrum rukbum(?)
				33.		
				34.		
				35.		

36.	GAN	a measure	48.	ab		mu'irum
37.	c. 179. se	pigitum	49.	um		Umliash
38.	c. 116.	ana warkiat	50.		c. 52.	abs'henum
39.	c. 2:1.10.	ümim	51.			
40.	c. 197. ni, li, i	bitumepshum <sup>(1)</sup>	52.	dup, dub		duppum
41.	c. 43.	ili, ili	53.		c. 50.	dupsharum
42.	ir	shannum	54.		c. 179.	baganum
43.	c. 42.	pishshatum	55.	ad, at, at	c. 116.	hegallum
44.	tab, tap	abnum	56.	si		abum
45.	sa	awlum	57.			dürum
46.			58.		c. 57.	isinnum
47.	er	alum	59.		c. 56.	kisrum
		dâri	60.	ir.		kîma
						hattimum
						shamû,
						shînum

61.	ush	cf. 122.	ishparum	bi		sharrum
62.	du		mukinnum			shikarum
63.	ish, mil					
64.	il				ga cf. 77.	
65.	ub					
66.	shum					karpatum
67.	am				kum, qu(m)	GAZ (in personal names)
68.	tur				tum, dum	
69.	ne, bil, bi, kium	eshshum				madādu narānum
70.		girru (?)				
		shirum (?)				
71.	lal					cl. 44.
72.						warki, war-katum
73.						E-SAG-ILA
74.						ishtu
		kishadum				bābum
		Idiglat				Bābilu
		bittum				abullum
		sharrum				Lippar
			86.			Purattum
				ta cf. 157.		
				cf. 86.		
				cf. 85.		

87.			intum				ragāmu
88.							kisrum
89.		tah, dah					element in personal names
90.							
91.		is, ix, is.					
			sérum	99.		KÁ	
			girrum, harrānum	100.			
			isum	101.		shak	
			narkabtum	102.			
			sumbum	103.			
			irshum	104.		al	
			itqurum(?)	105.			
			kirum	106.			
			kussum	107.		cl. 76.	
			kakkum	108.		qur	
			sukkukum	109.			
				110.			
				111.			
92.							
93.		cf. 5.					
94.							
			jagum(?)				
			bītum				
			ēkallum				
			bitnidūtum				
			E-ILU-MASH				
			igarum				
			ummum				
			rēbitum				
95.							
96.		sar					
97.		pa					
98.		ka					
			aklum				
			an official				
			ishshakkum				
			pūm, awā-				
			tum				

112.		ii		ammatum	122.		cf. 121.		ridium
		cf. 127.							nârum
113.		kal, dan	cf. 5. 162.	dannum	123.		134.		
114.		un			124.		135.		cf. 5. 181. 228.
115.		lah, lib		sukkallum	125.		136.		manum
116.				warhum Warahsamna	126.		137.		pishshatum
				Tebetum Li 32:22	127.		138.		cf. 116.
				Li 2:13.	128.				
				Kislimum	129.				ebûrum
				Abum	130.				
				Ajarum	131.				
				mahrûm sha	132.				
				Addarim	133.				
				Nisannum					
				Shabâtum					
				Tashritum					
				Dûzum					
				Simânum					
				Addarum					
				Elûlum					
				ellatum					
117.		i							
118.		ja							
119.		ra							
120.		cf. 122.	cf. 116.						
121.									

134		da, ta		iti dari gēnum	144	tu		shugium
135				tāru tāru	145	Ez 139, 140 108 116.		haspum hurāsum kuttimum
136			cf. 92.	mārum, sib- rum mārtum ablum, ab- lātum	146	144. 179 <sup>a</sup> . u	cf. 199.	Ishtar
137		76. sha			148	mi		sillum
138			cf. 84	salmum	149	kul	cf. 5. cf. 77.	sikhārum
139		shu	cf. 140-144, 218.	qātum	150	sur	cf. 153.	Marduk
140			cf. 139, 218.	gallabum bā'irum	151	ul	cf. 151.	eli
141			cf. 48, 94.	Tashritum	152			gadishtum littum
142				rābūm	153	nim		īnum, mahar $\frac{1}{4}$
143		15. su		napharum	154	shi, lim	cf. 44.	tamī
					155			
					156			
					157			
					158			
					159			
					160			

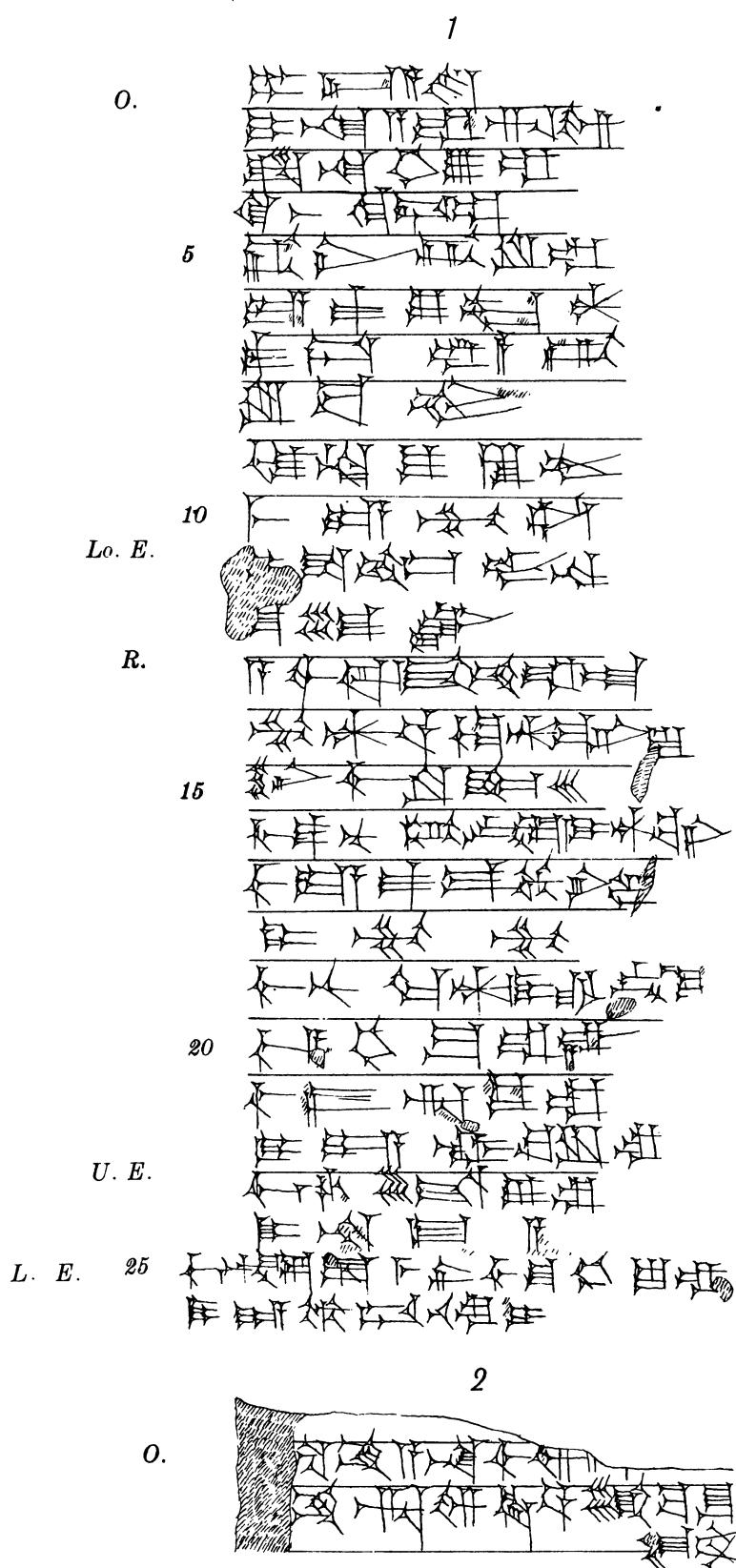
161.	di, ti		dajānum	172.		tu		
				173.		in		
162.	ki, gi		ashrum nidūtum shugultum	174.		shar		kirūm dupsharrum shadiūm mātum itgurtum(c)
				175.		kur		
163.			irshum majaltum	176.		ru		
			lin	177.				
164.	esh	cf. 5.	sheūm shamash- shammum	178.		tar		sūgum
			essedum	179.			cf. 95. 116.	
165.	she							
166.	bu, pu	cf. 116.		180.		182.		
						60-161. 186.		
167.	sir, zir					az, as, as.		
168.	uz, us							
169.	ter			181.		cf. 18.		
170.	li					dam		
171.	kar		kārum	182.		el		
				183.		lum		
				184.				
							cf. 94. 116.	libittum

185.				Nergal	199.	har, mur	shēwrum
186.		lam		mahirum	200.		hubillum
							shēwirum
							following numerals
187.		ud, ut, tam, bar Cf. 190. 211.		ūnum Shamash sit Shamshim shusū suparrum Cf. 38. 86.	201.	im	Rammān, Adad imērum
188.		pi, wi, wa, ja (?)	Cf. 213.		203.	te	
189.				Upī (?)			sign of collectivity
190.		Cf. 187. 211.		sārum	204.		ishten
191.				madānu	205.		plural sign
192.					206.	me	
					207.		plural sign
					208.		
193.				libbum		ib, ip	
194.				eglum			
195.				erēshu			
196.		hi, ti, ta Cf. 197.		gammarum (?)	209.		Cf. 116. 165.
				tābum	210.		
197.		din			211.		shipātum
		Cf. 196. 40.					
198.		ah, ih, uh, a3, i3, u3		pashish ap- sim		Cf. 187. 190.	ib(p)qum
						Cf. 212.	zinnishtum

213.		Cf. 188.		SÁL	225.	suk		sénum
214.		su, zum			226.			gishimma-
215.		nin		aháatum, bélatum NIN-IB	227.			rum
216.				NIN-SHAH amtum	228.			nárum
217.		gu			229.			ásüm
218.		hu, qu		subátum parsigum	230.	ur, lik, tash		TUK
				agírum nahlapatum	231.	za, sa		UR (kalbum):
				qémum	232.	ha		garradum
				immerum	233.	Cf. 132.		kussúm
219.		lu, tib			234.			zittum
								Cf. 139.
220.				shágálu	179a.	ug, uk, ug		makkúrum
221.				Cf. 169.				nikasum
222.		rat		Ashur				bushúm
223.				napharum				
224.		tul						
				123.				

# CUNEIFORM TEXTS





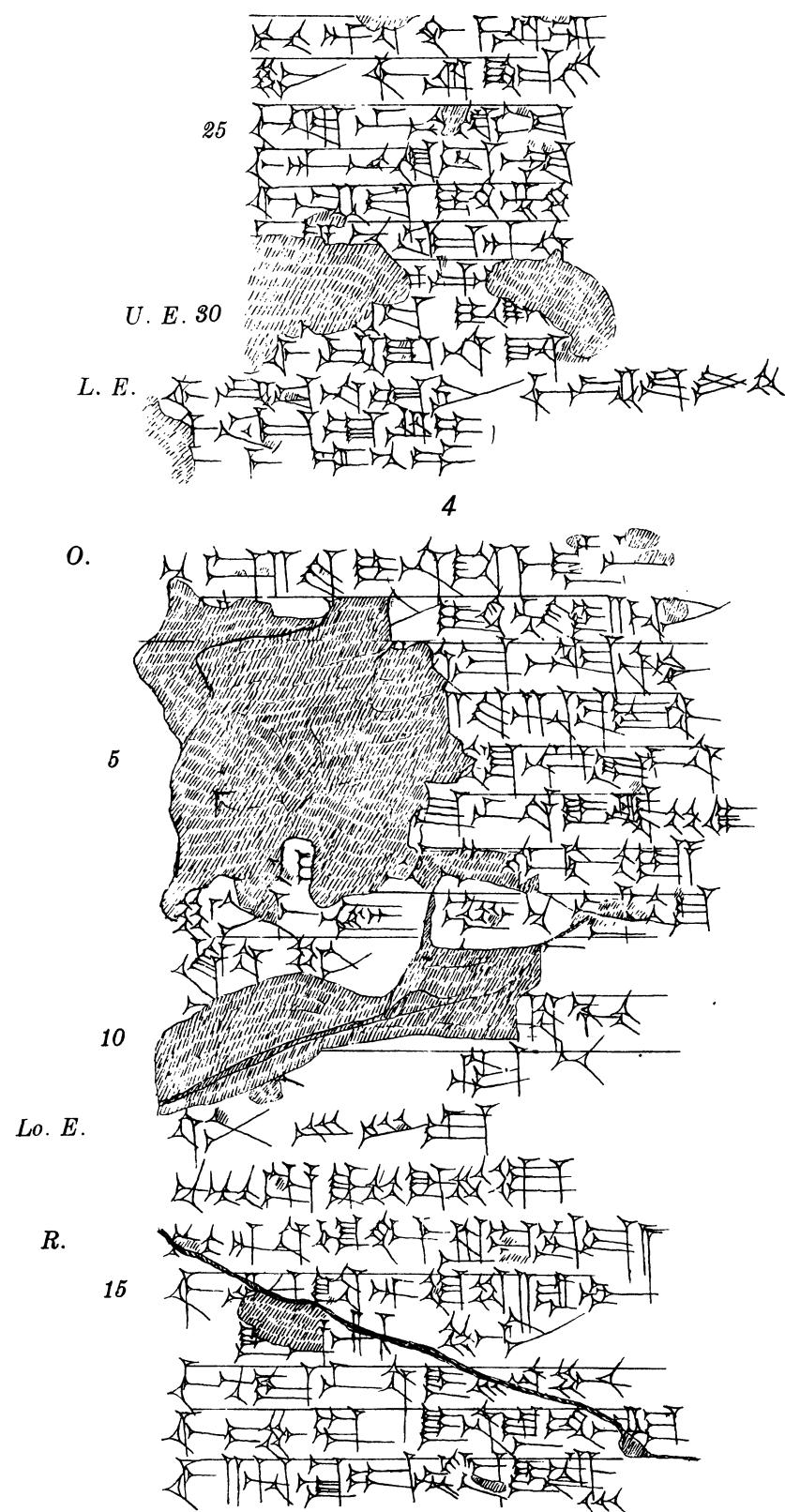
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*Pl. 2*

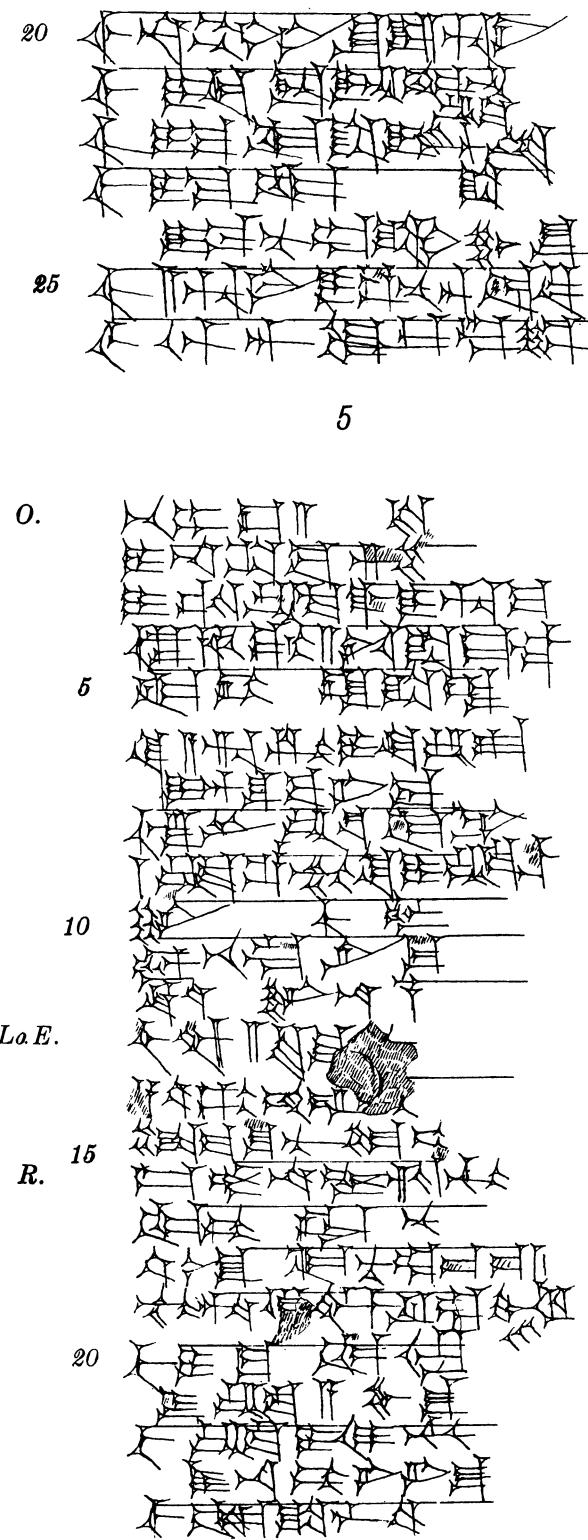


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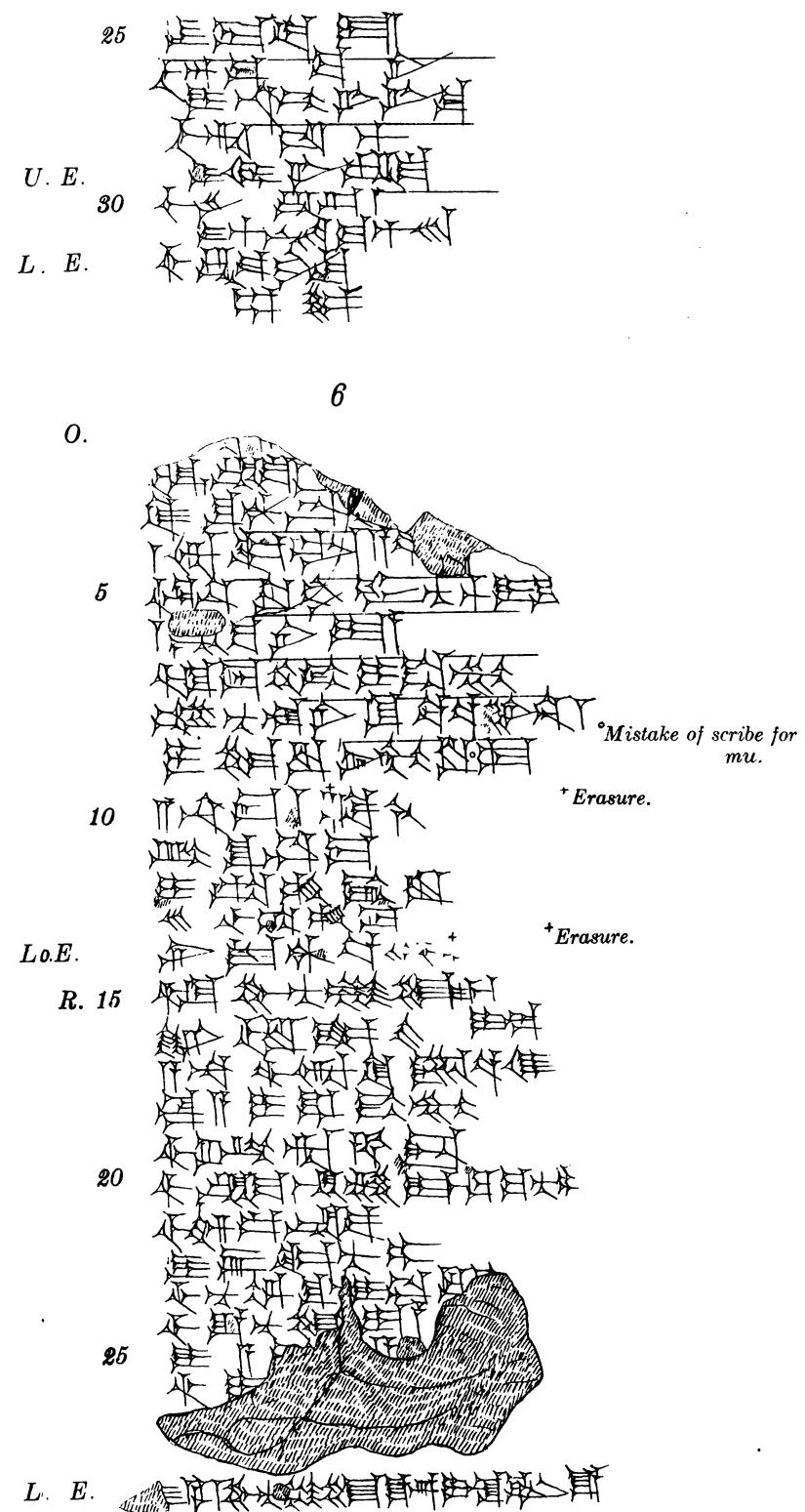
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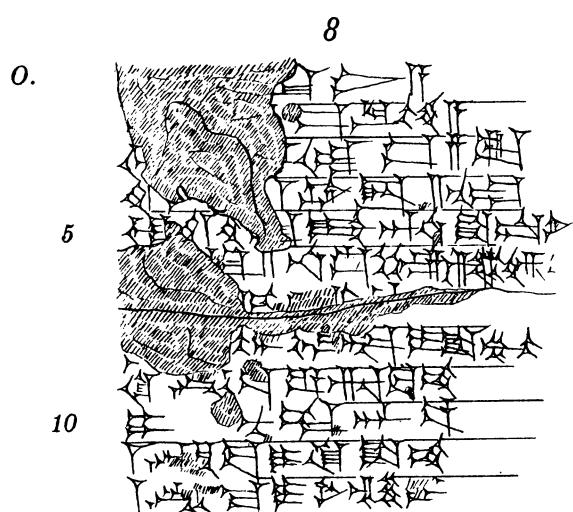
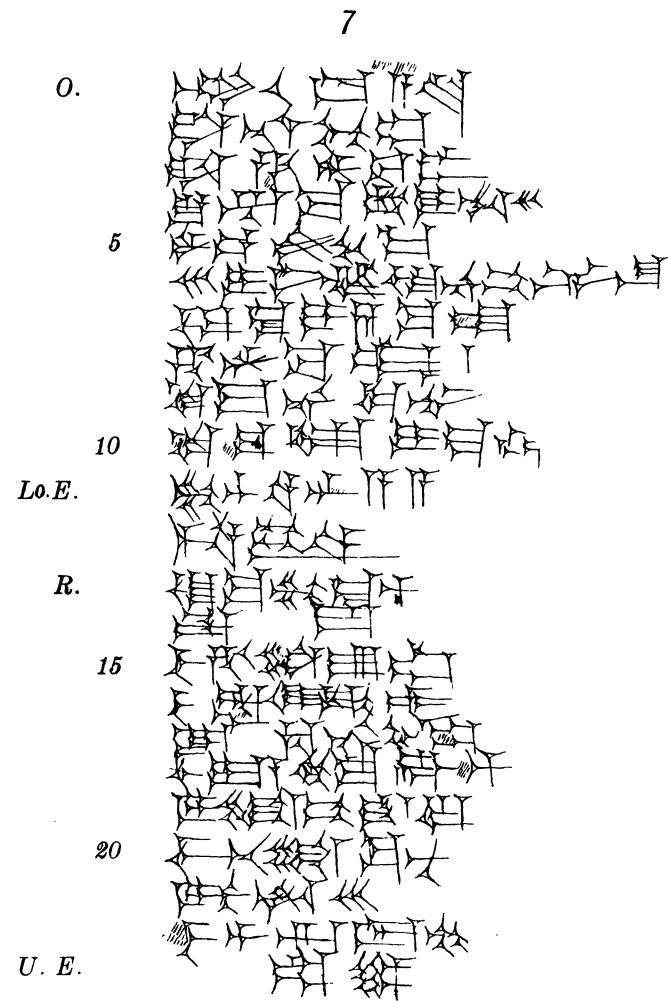


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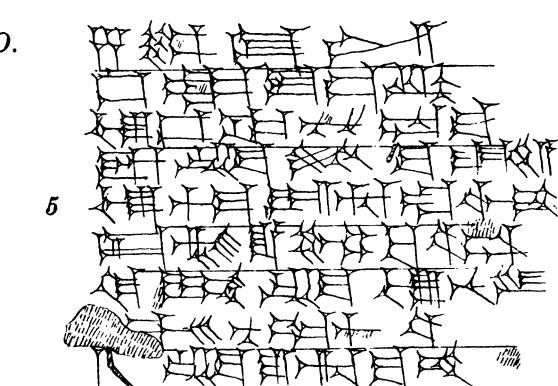


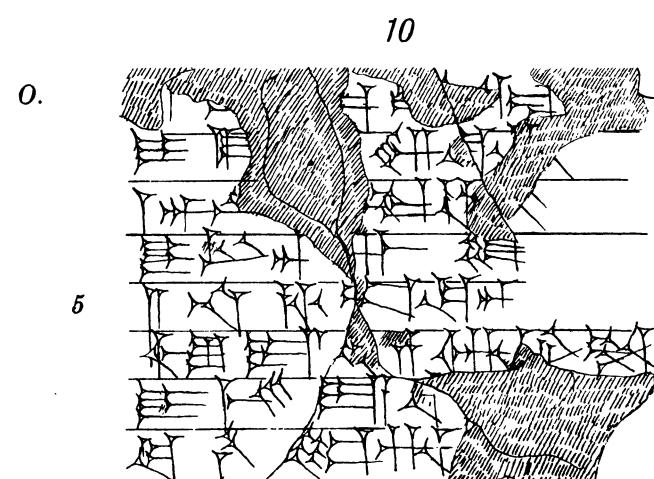
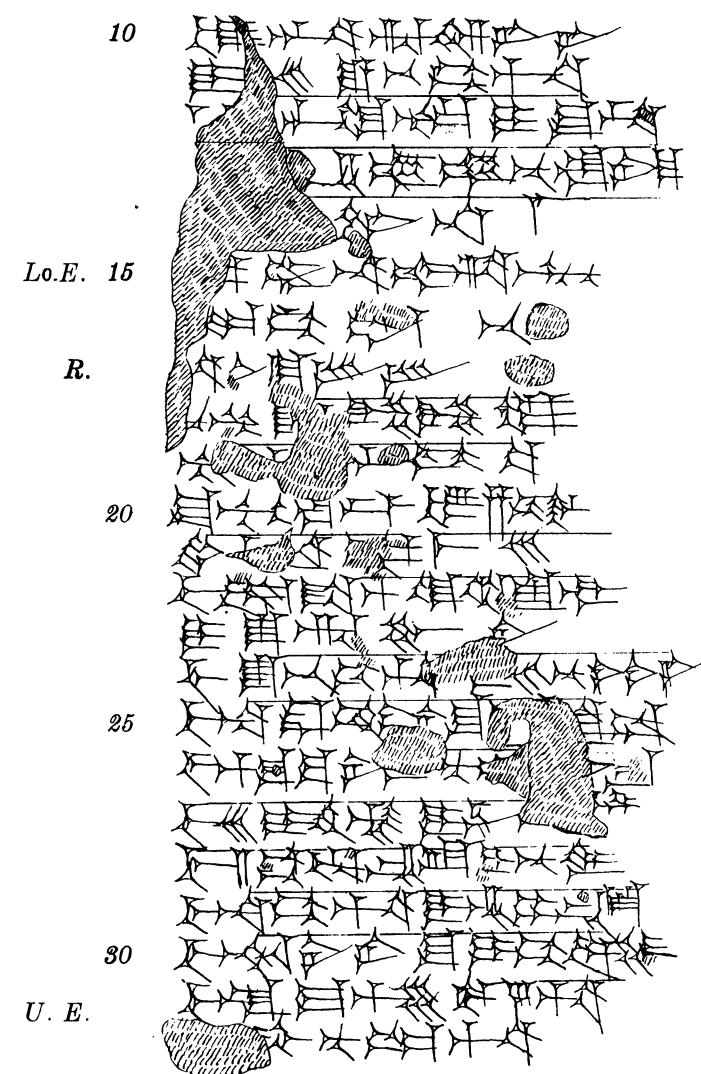
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*Pl. 7*

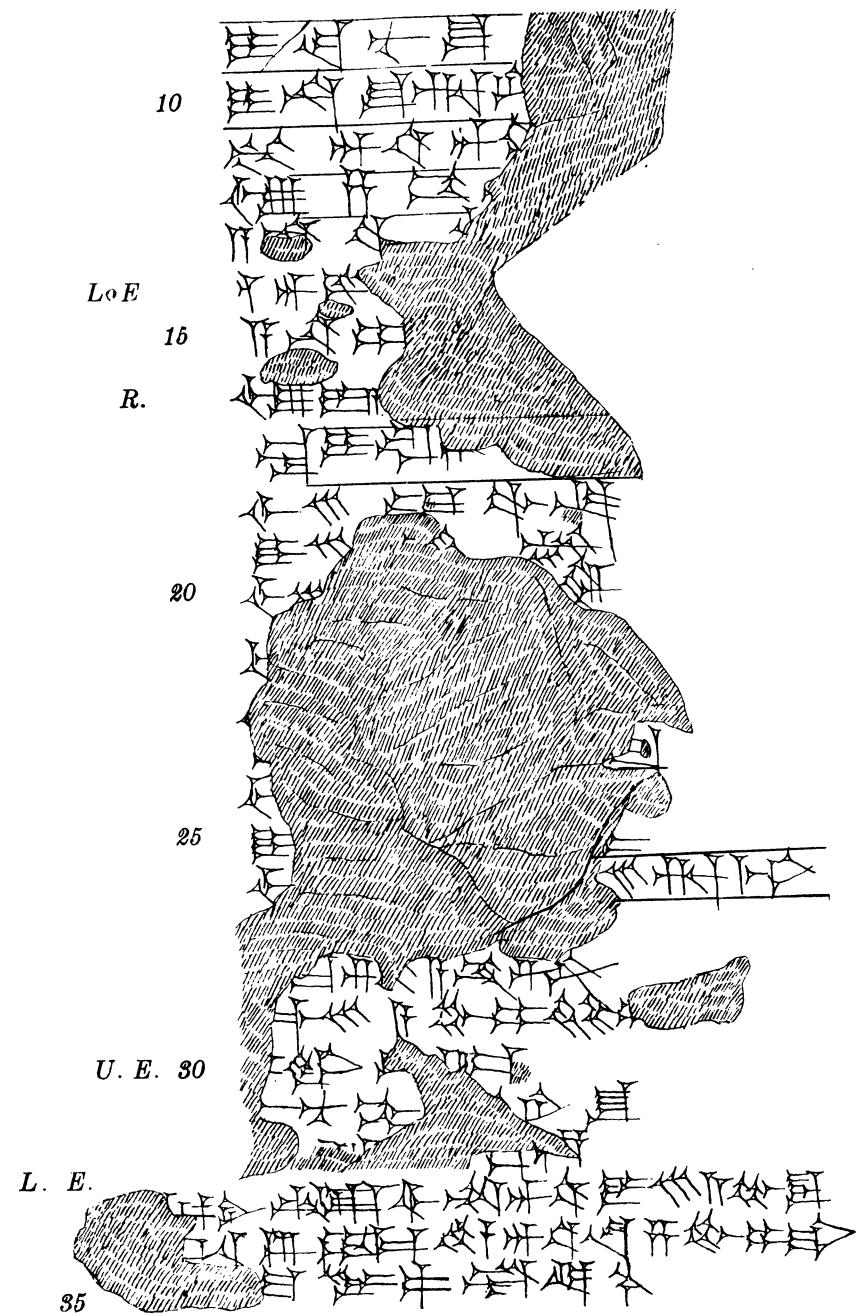


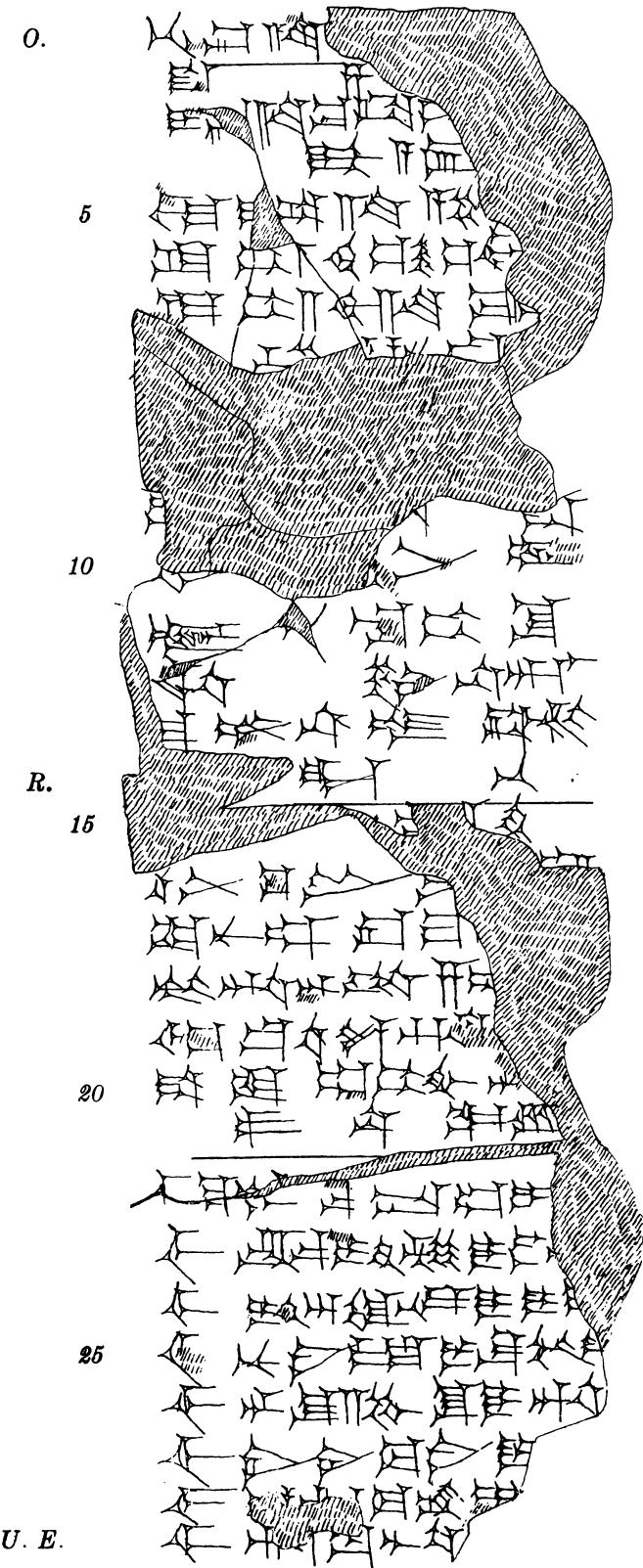
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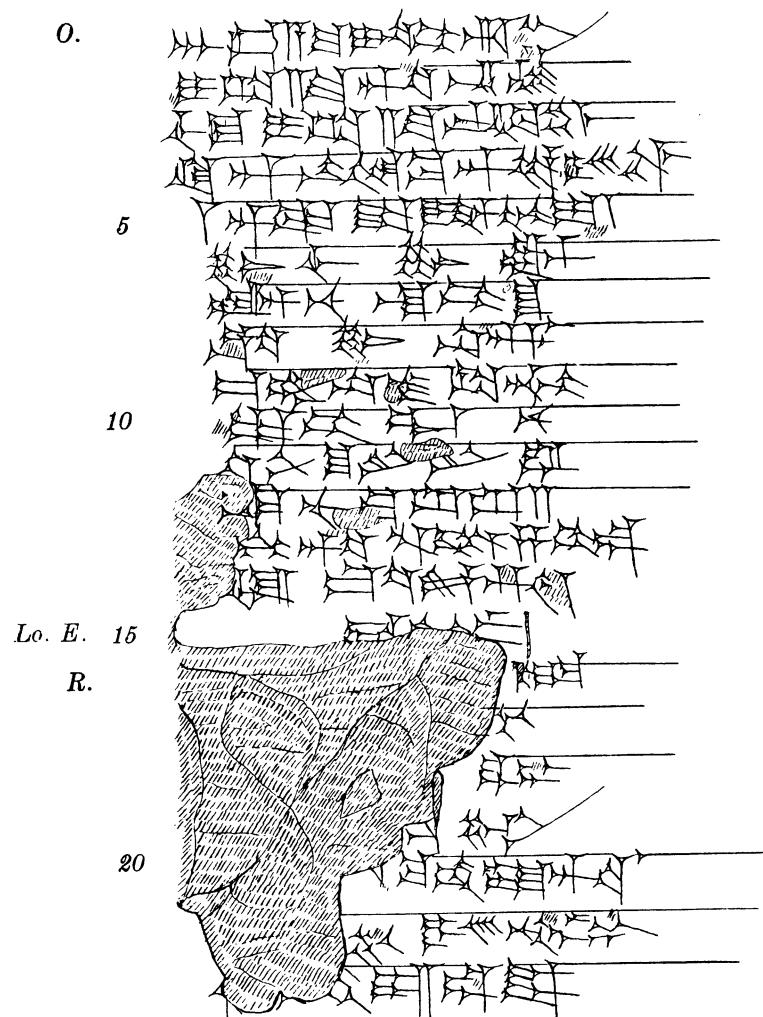
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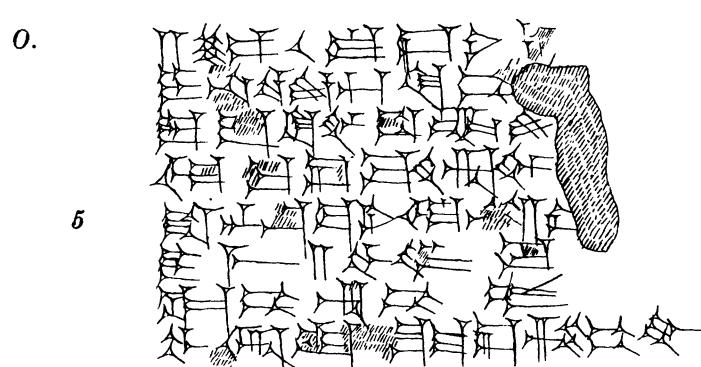




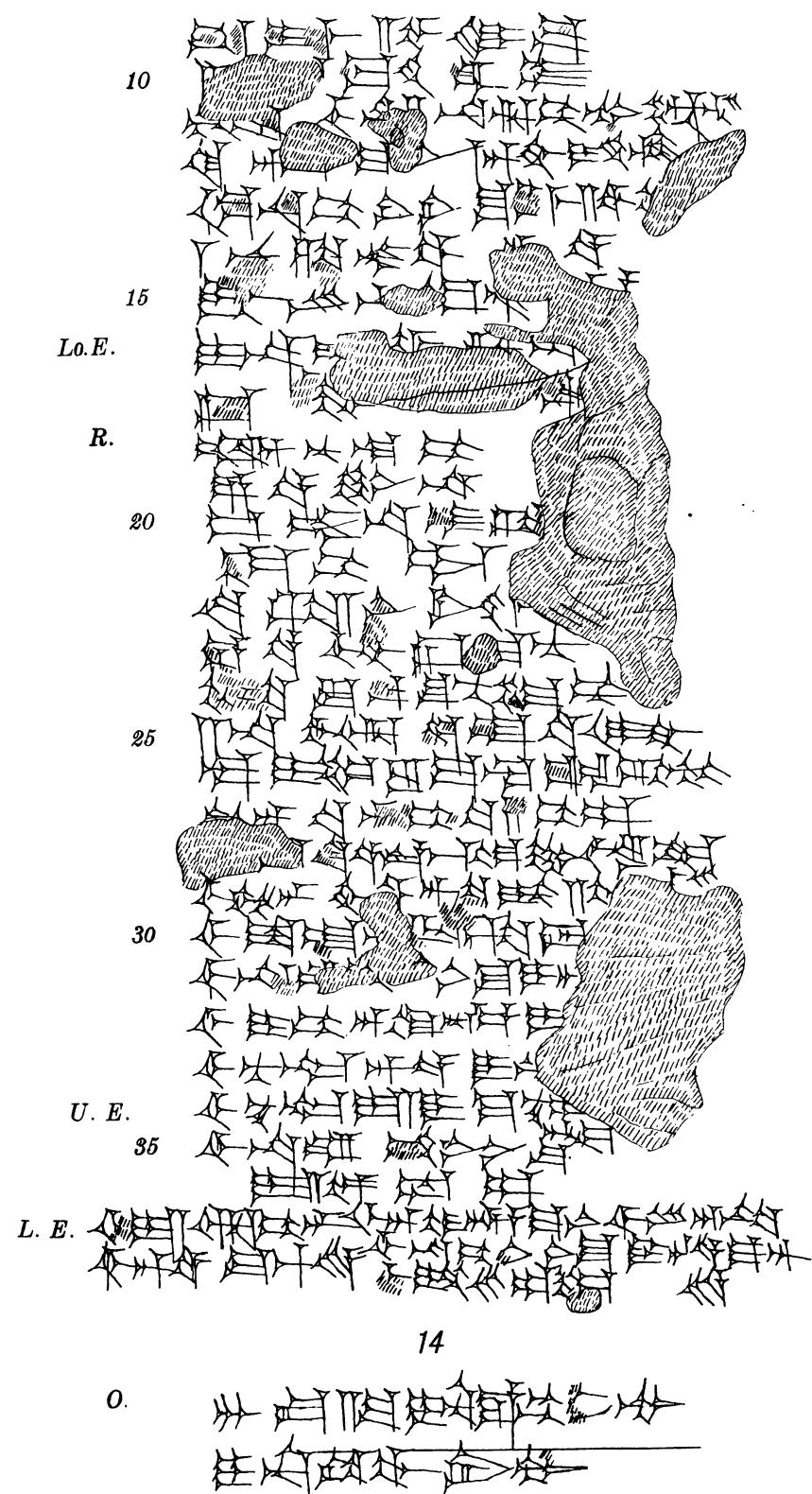
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13

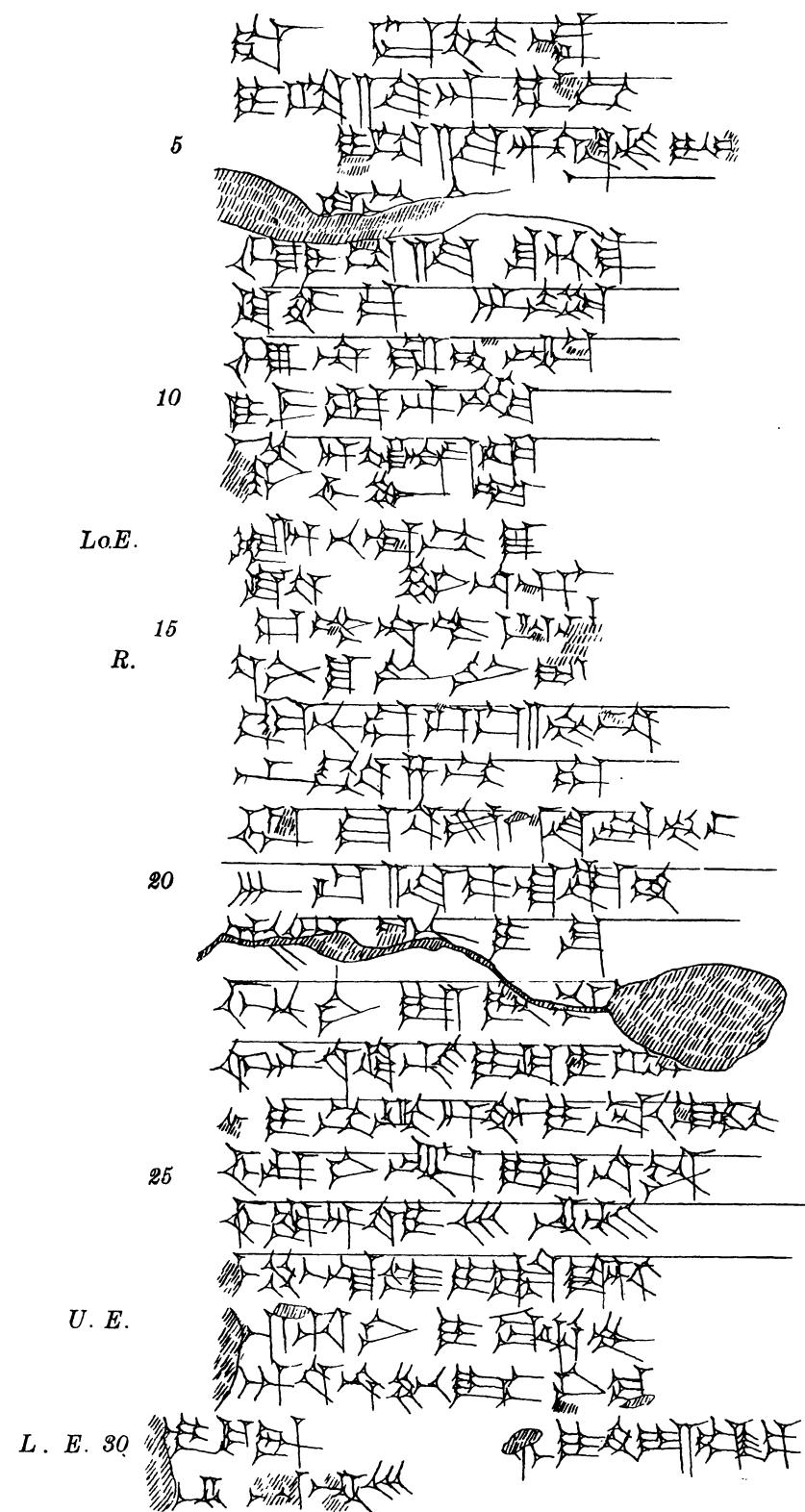


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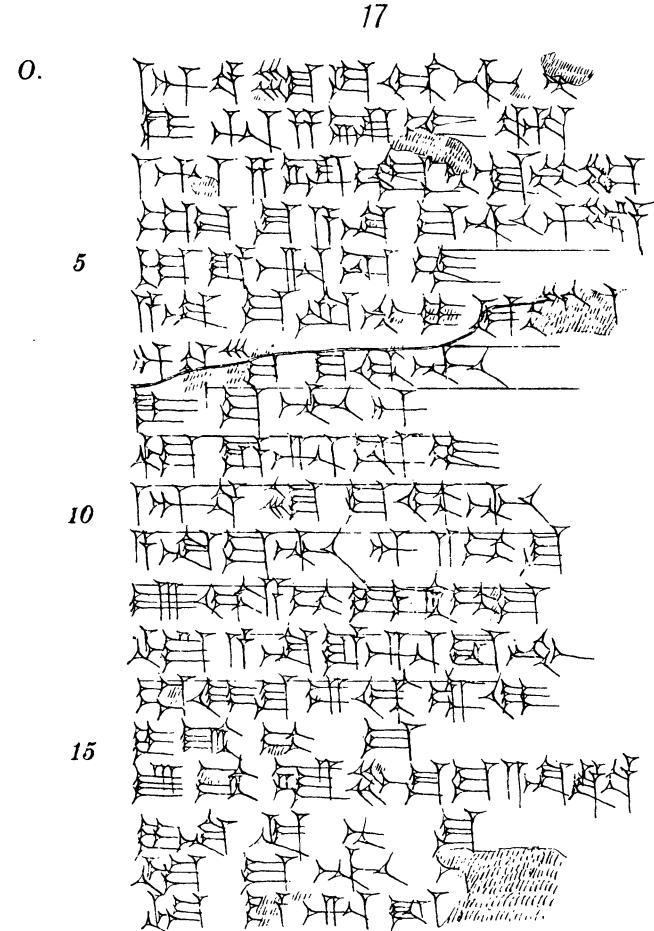
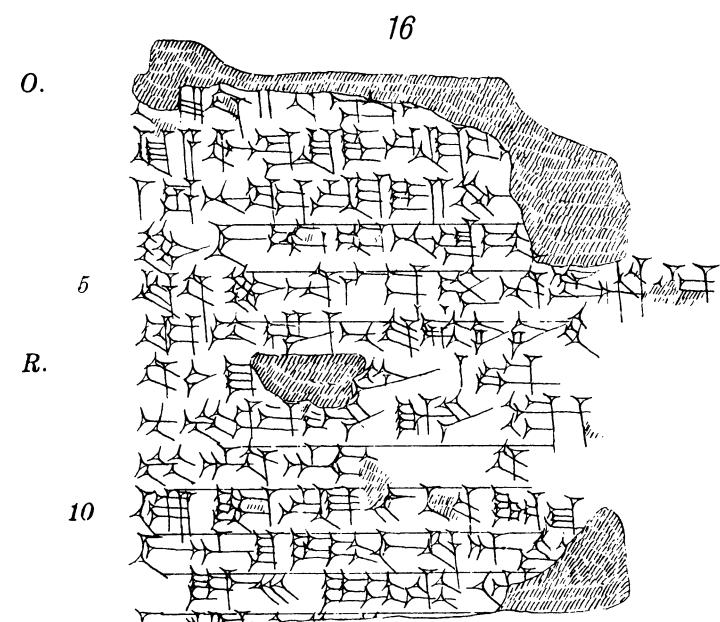


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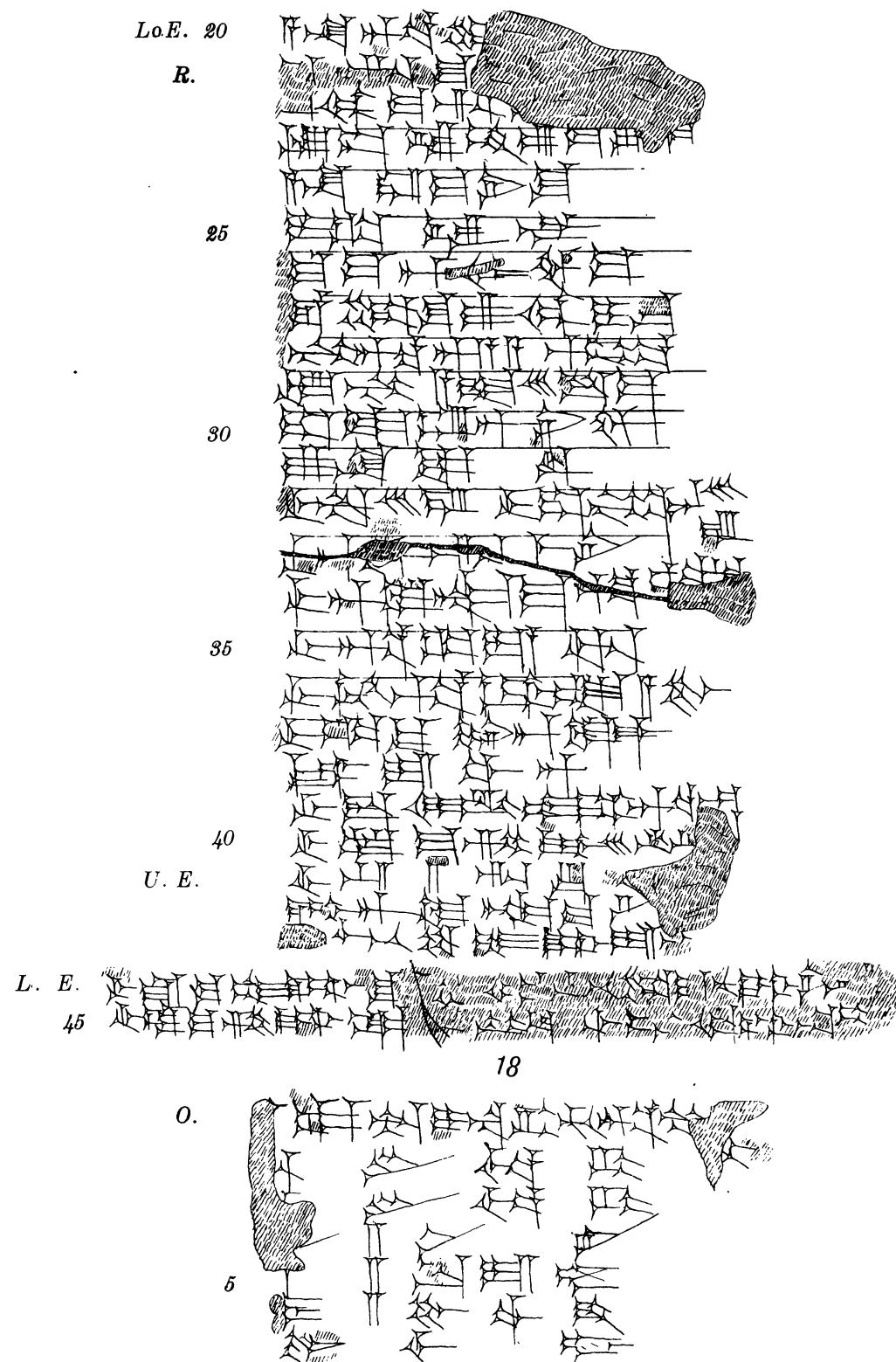
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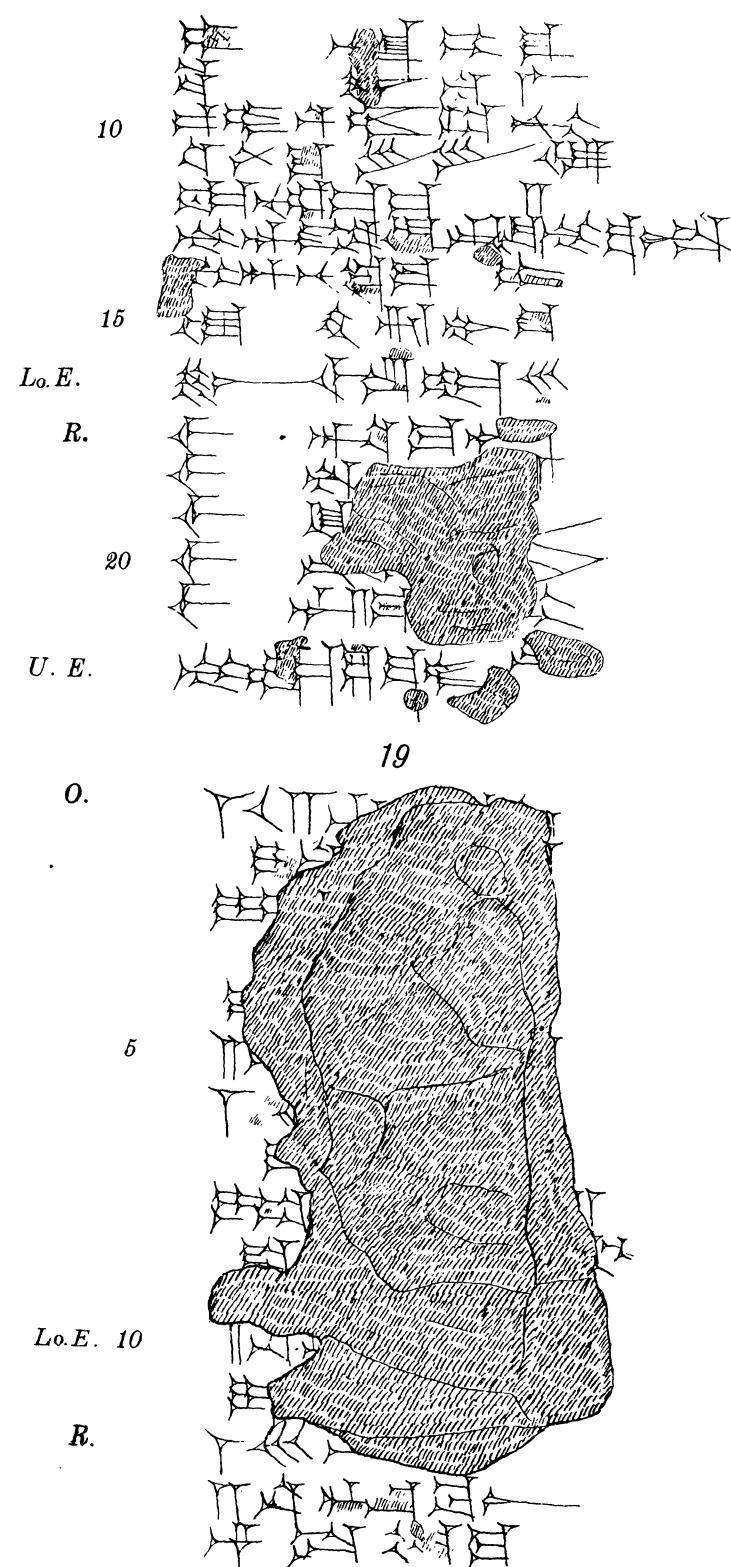






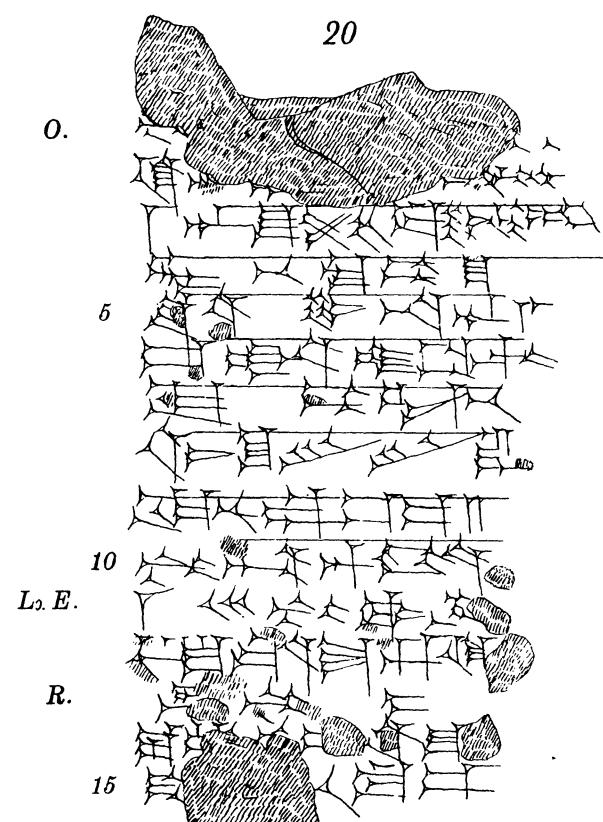
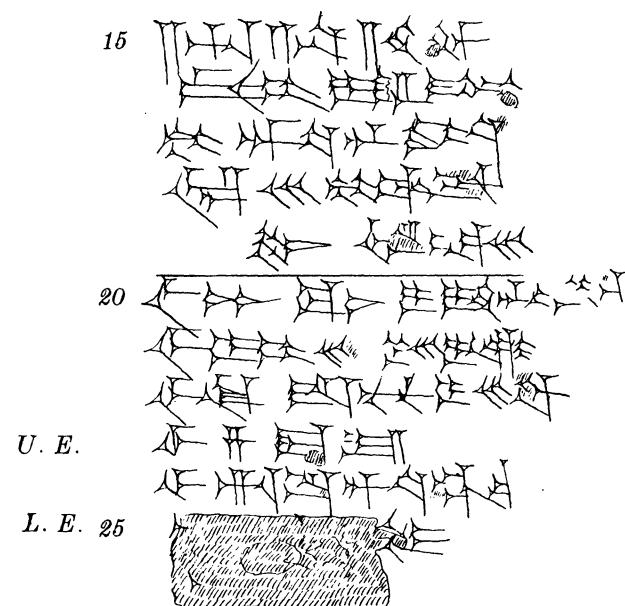
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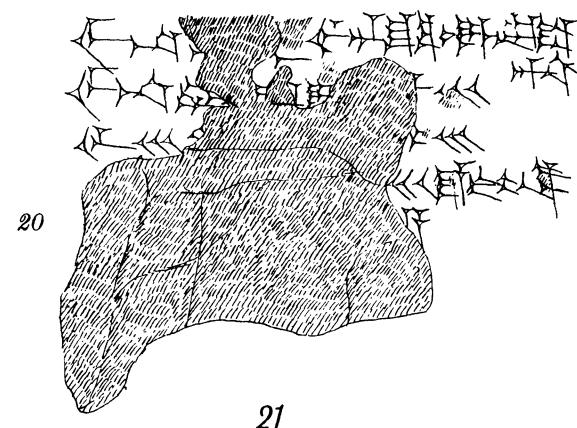
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*Pl. 18*

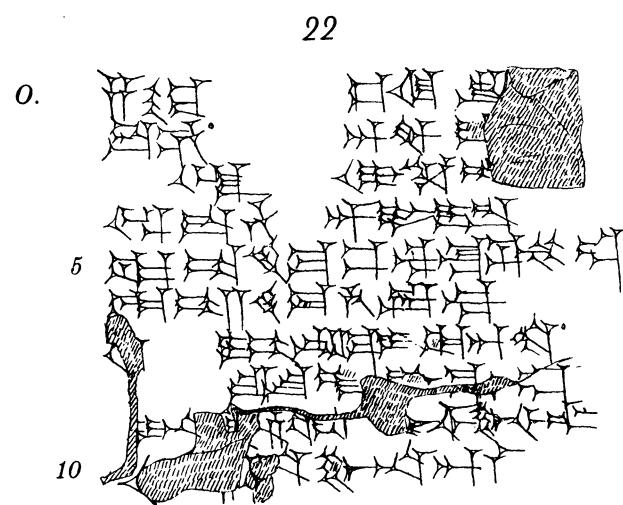
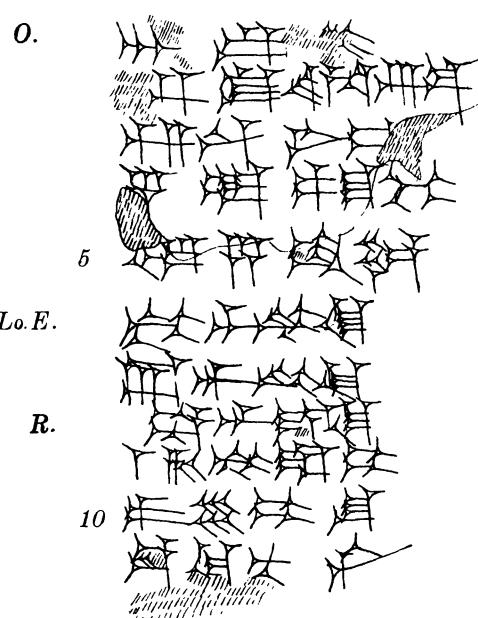


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*Pl. 19*

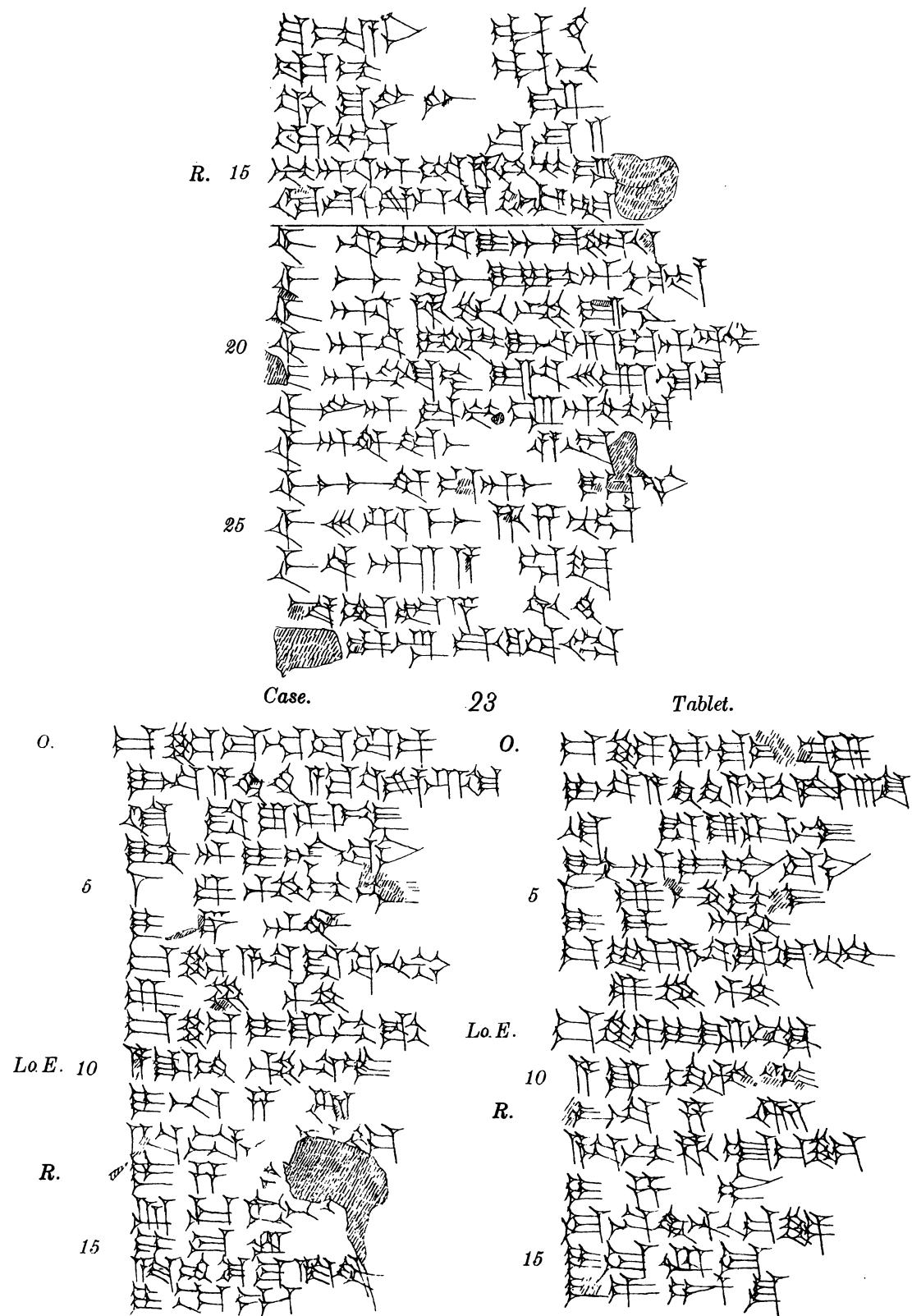


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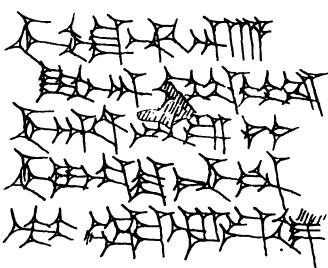


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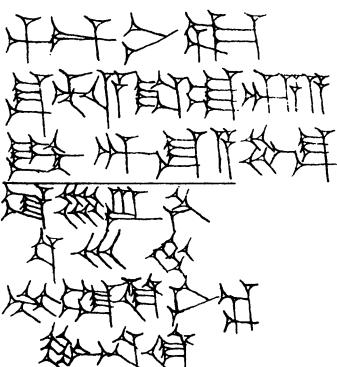
*Pl. 20*



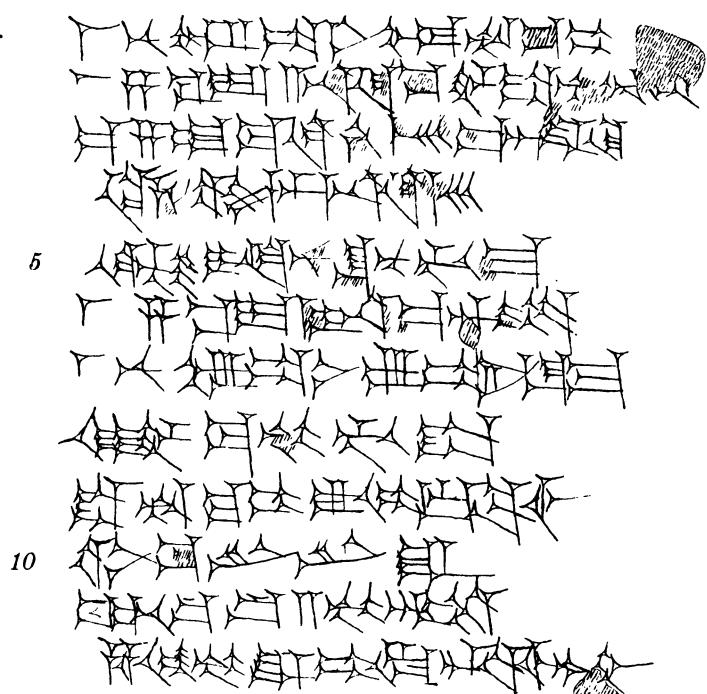
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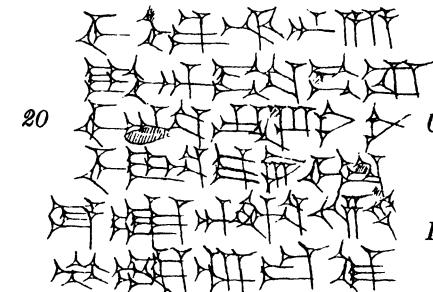
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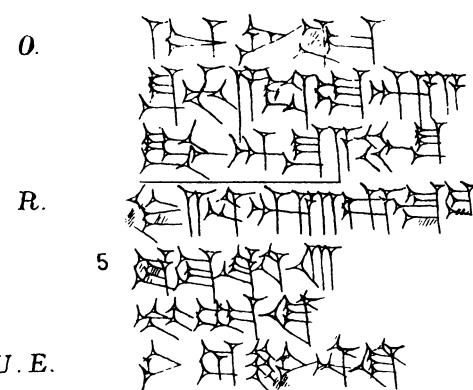
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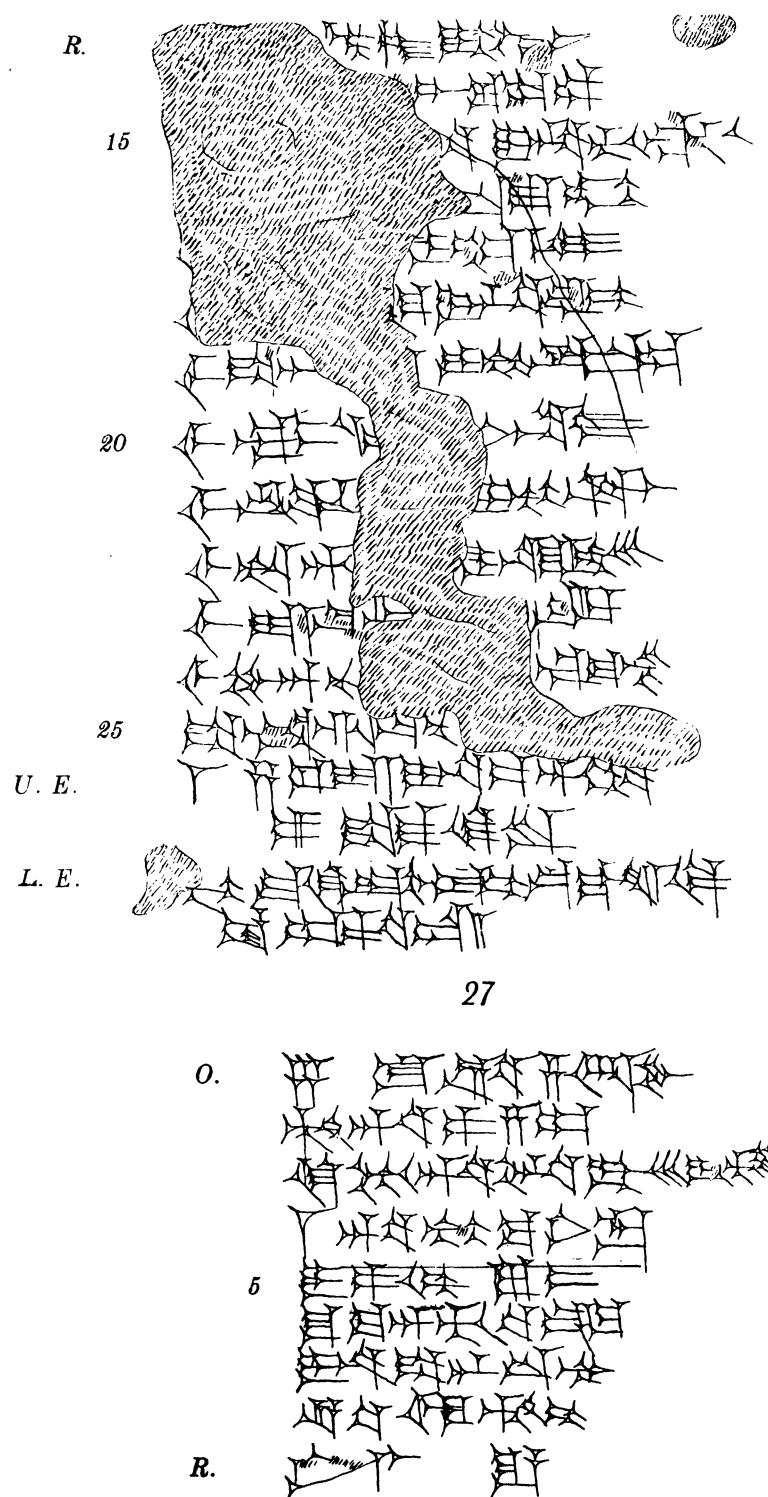


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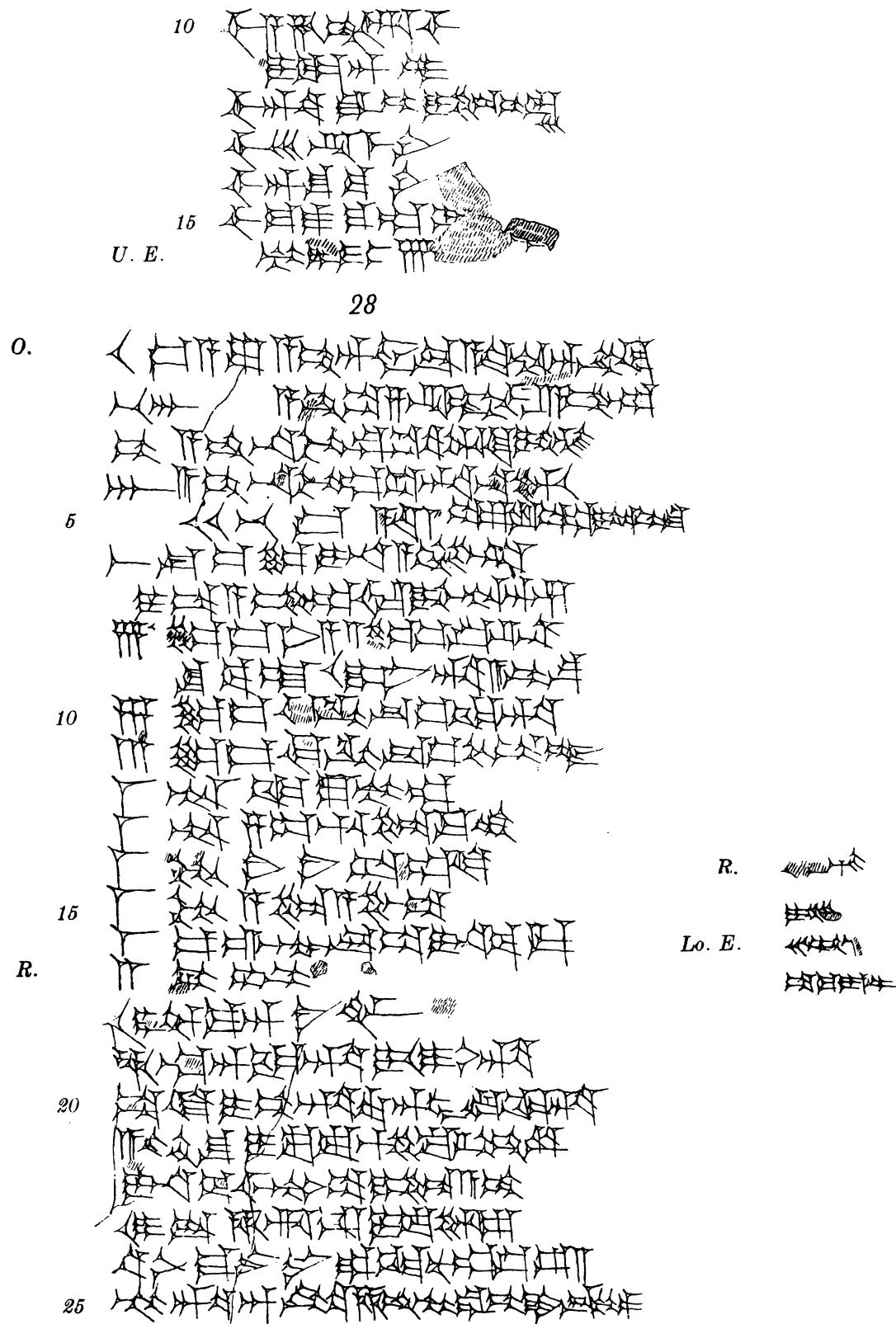
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*Pl. 22*

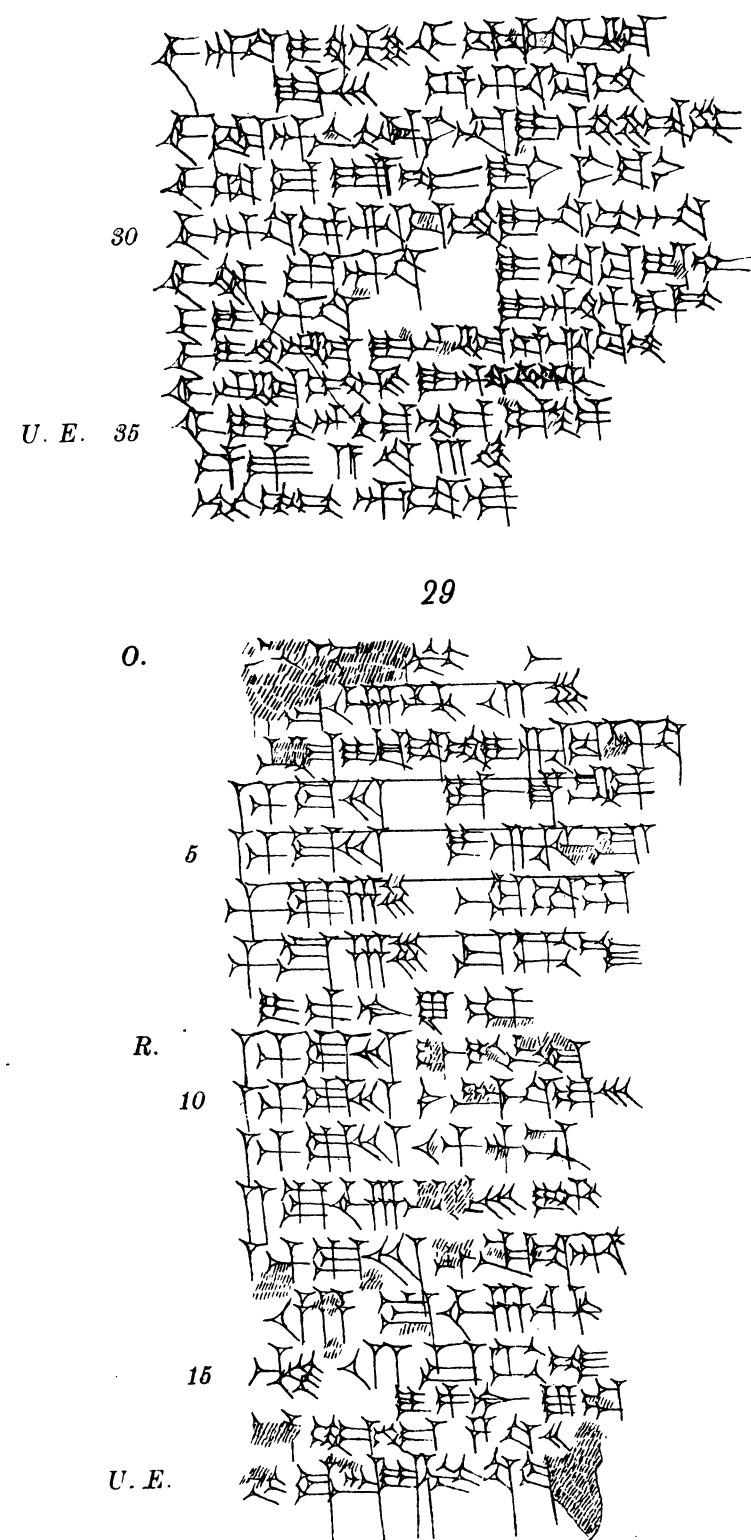


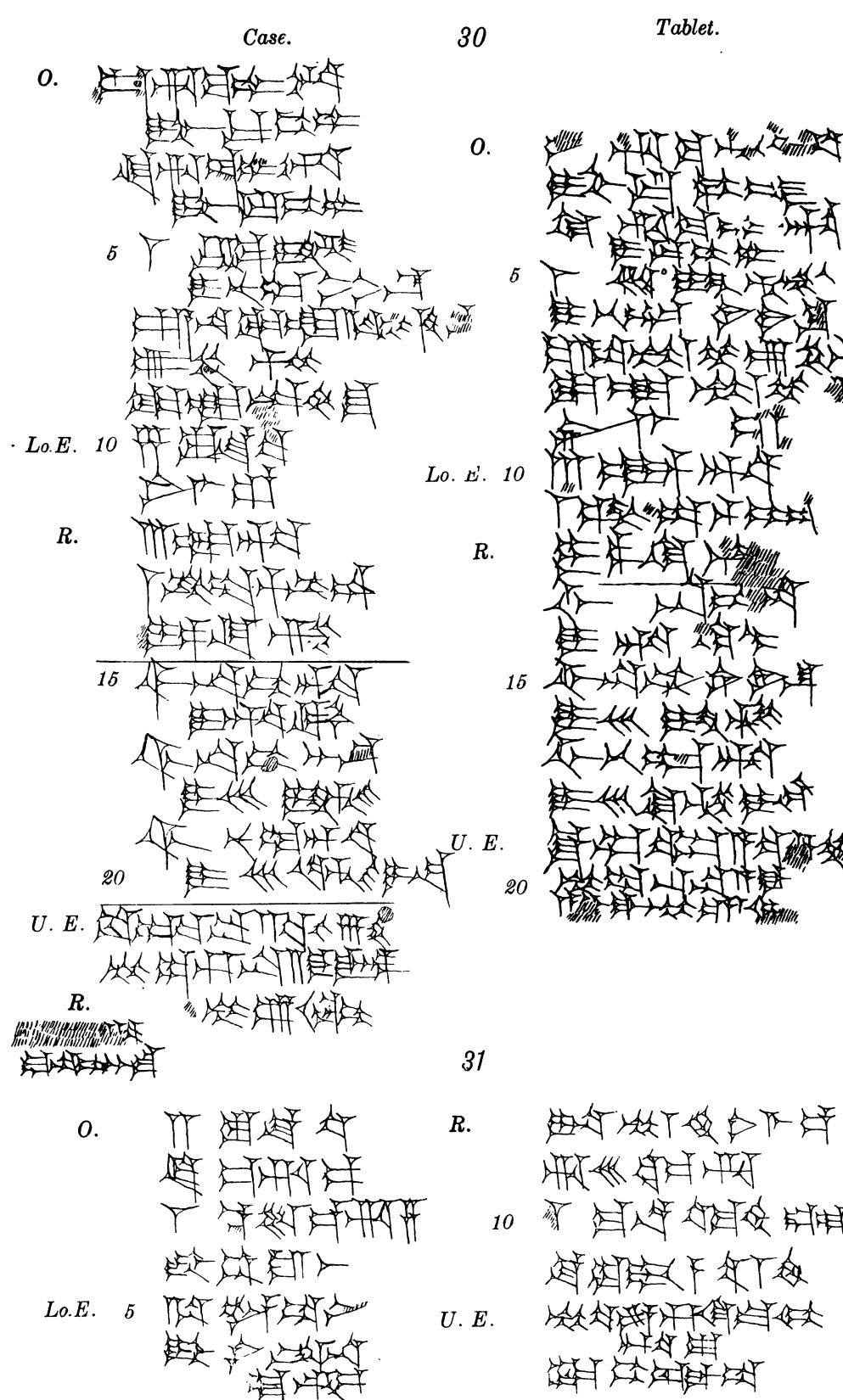
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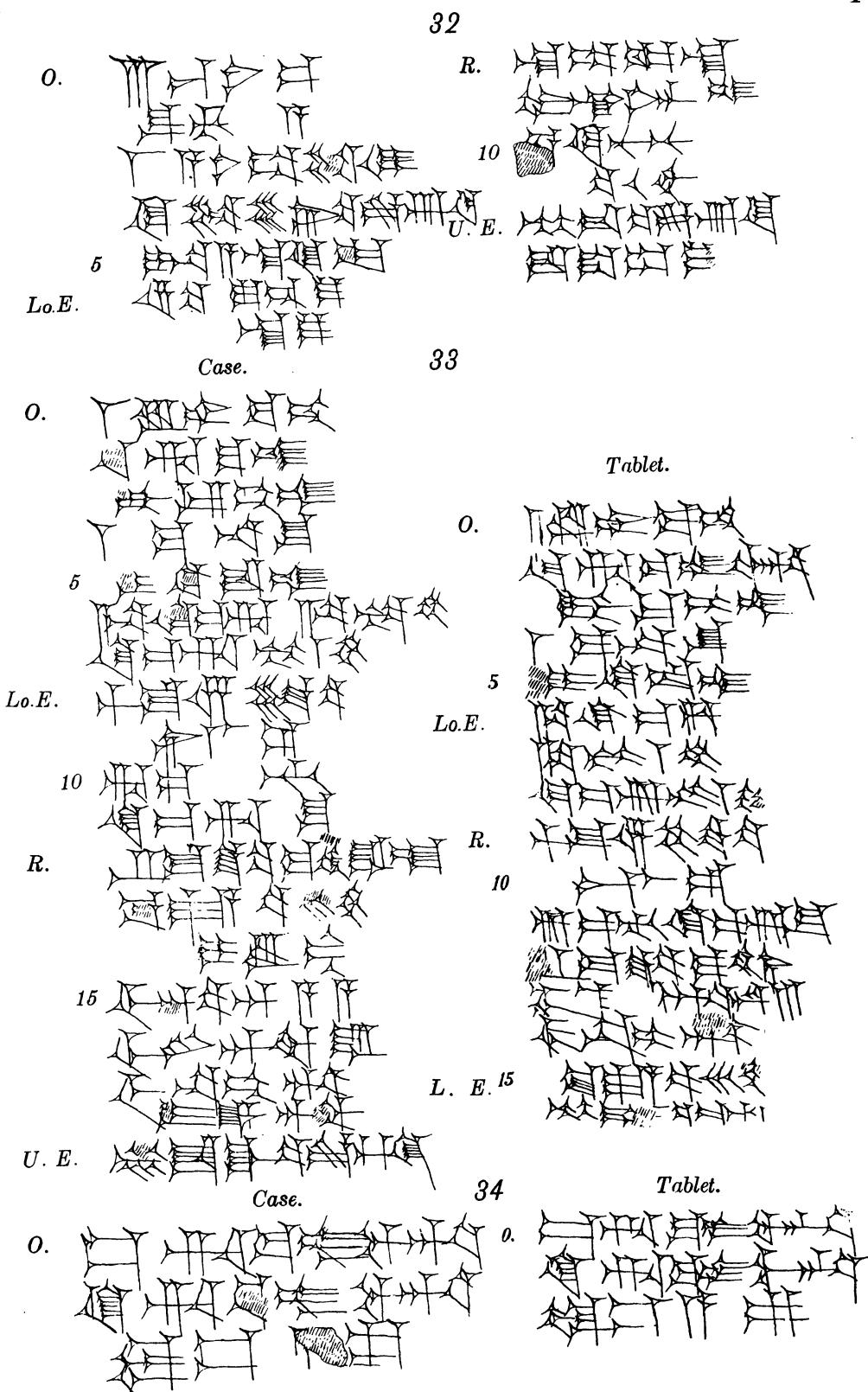
*Pl. 23*



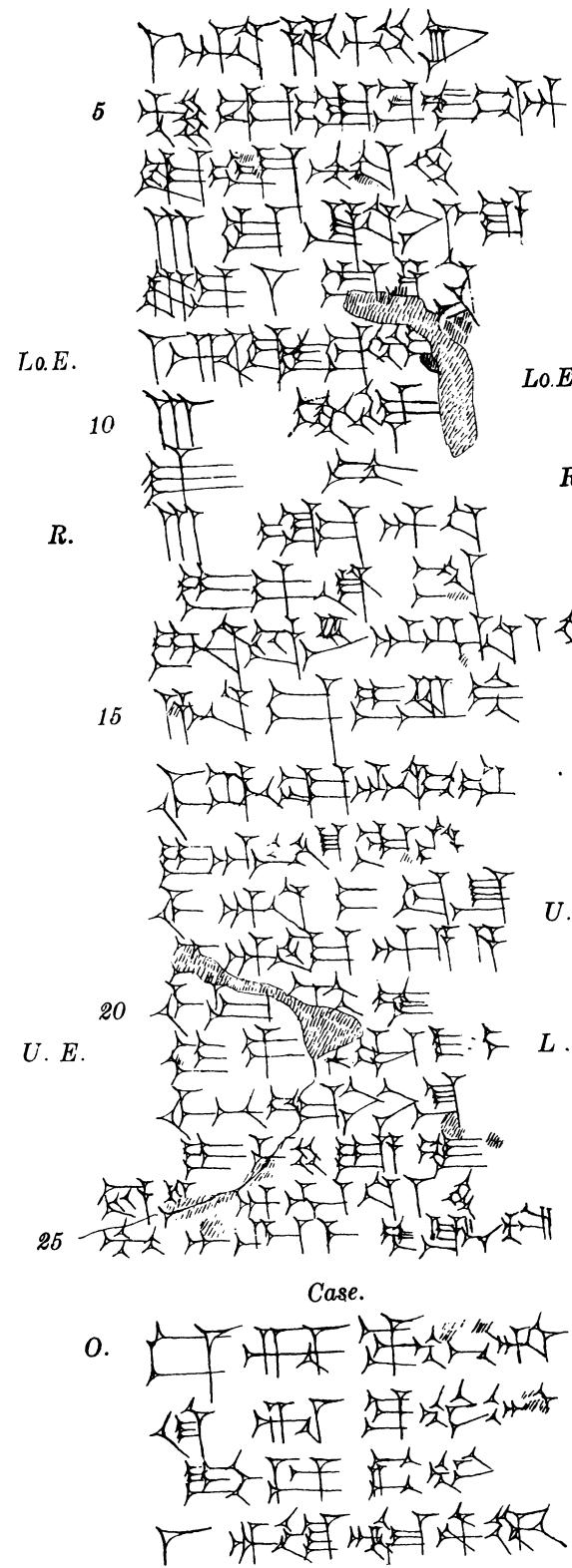
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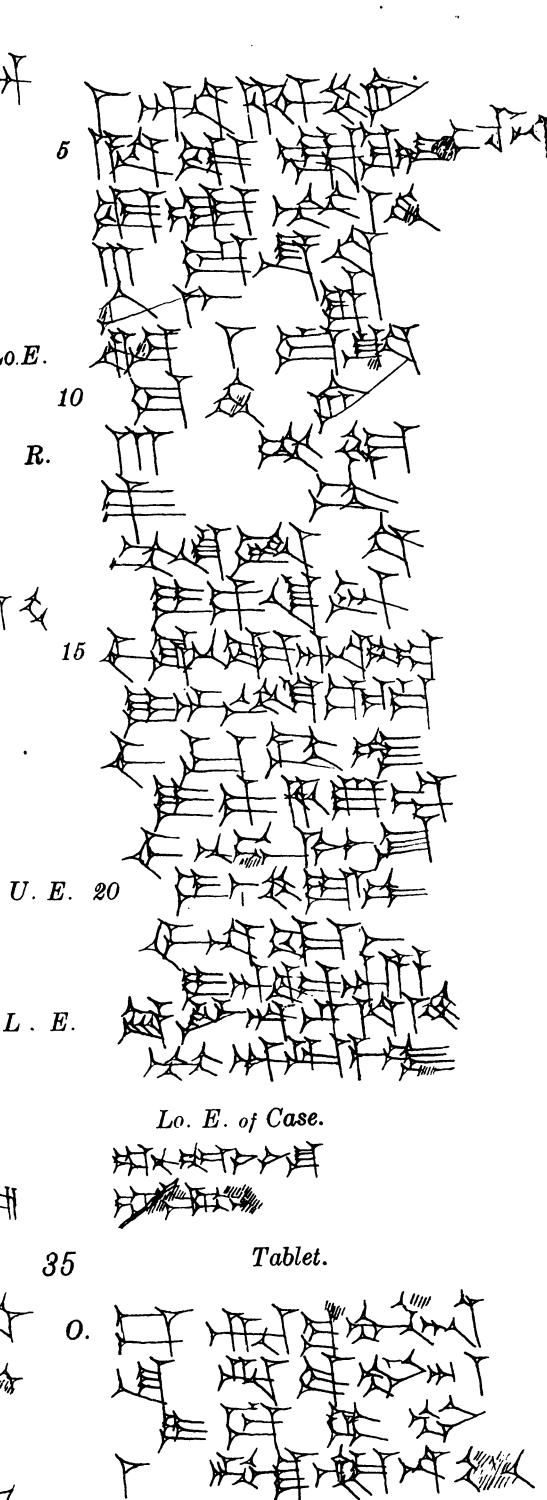




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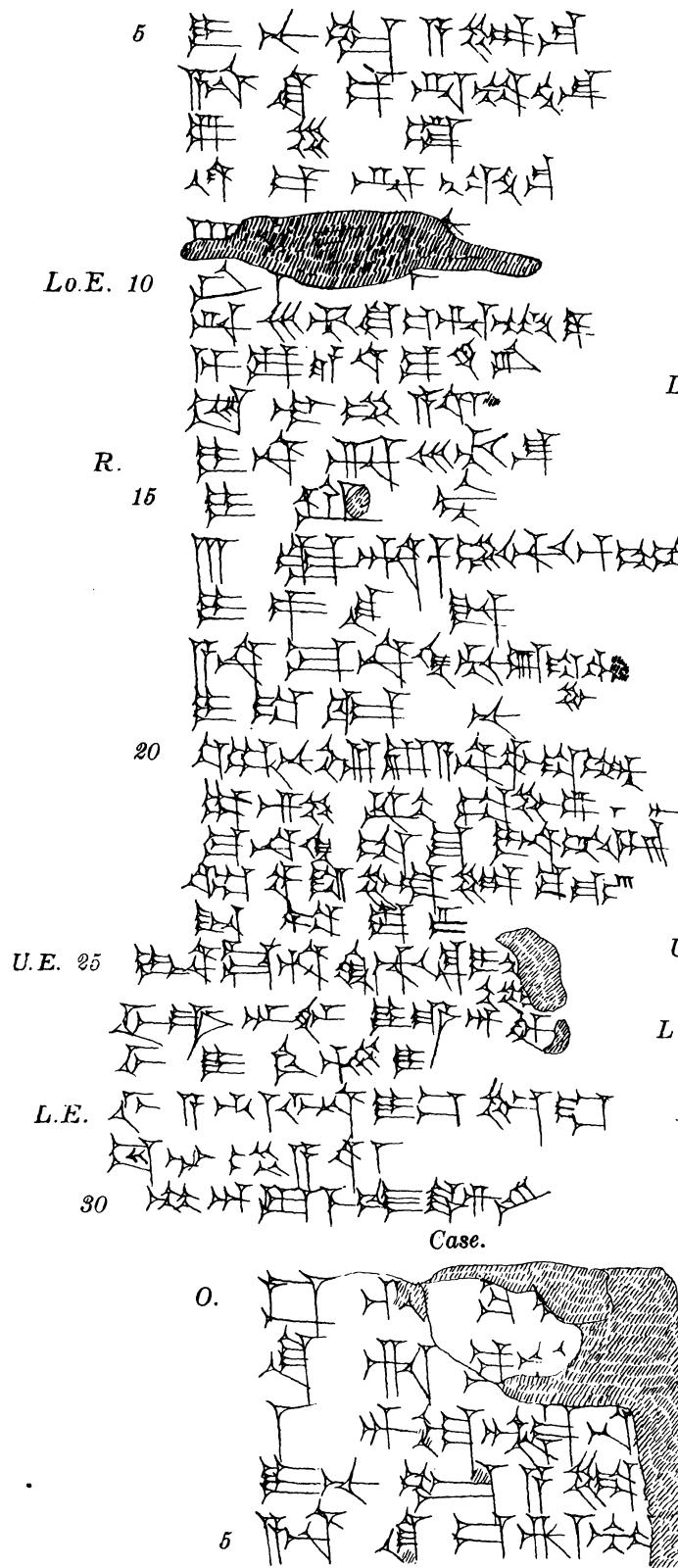


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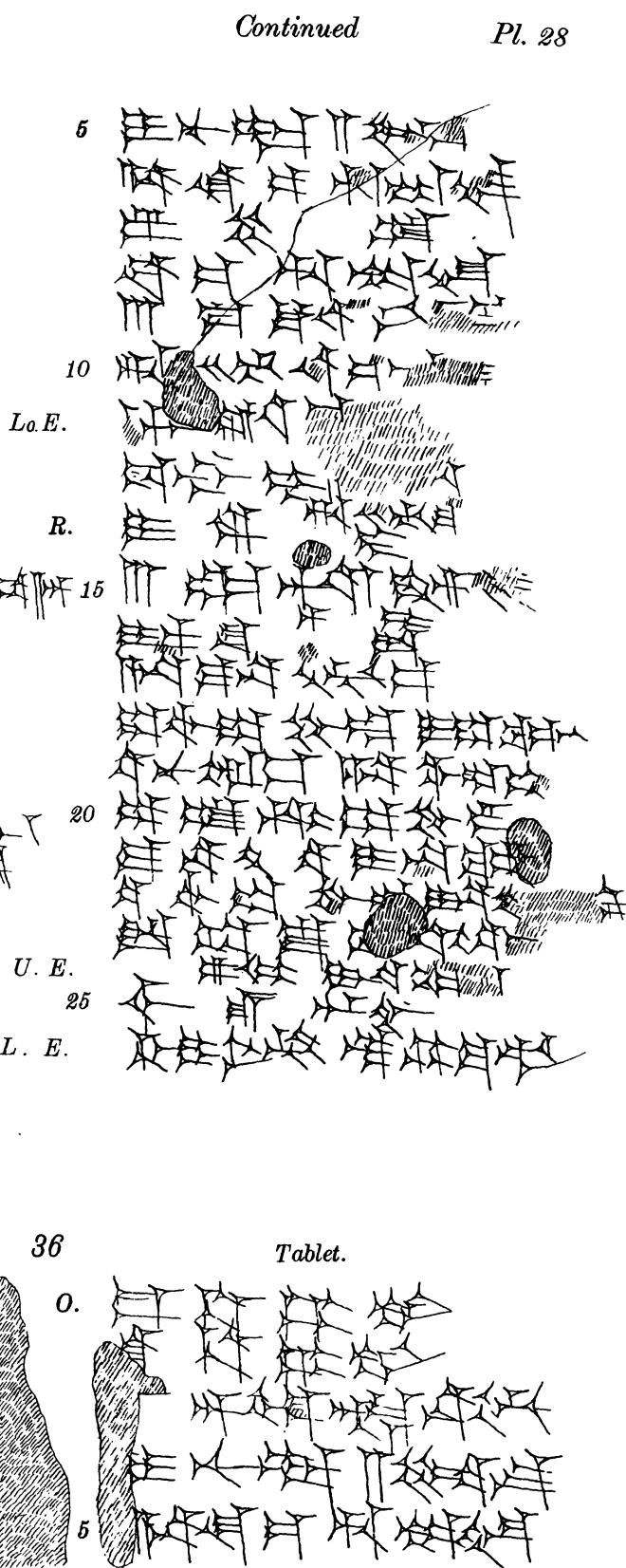


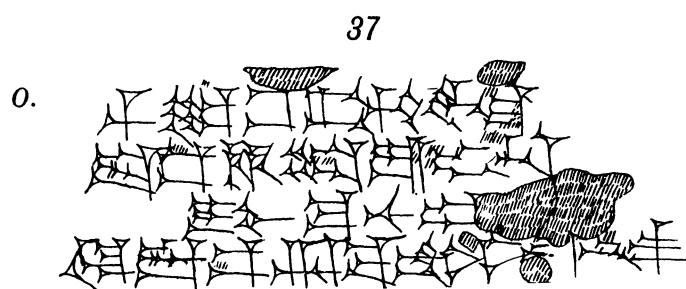
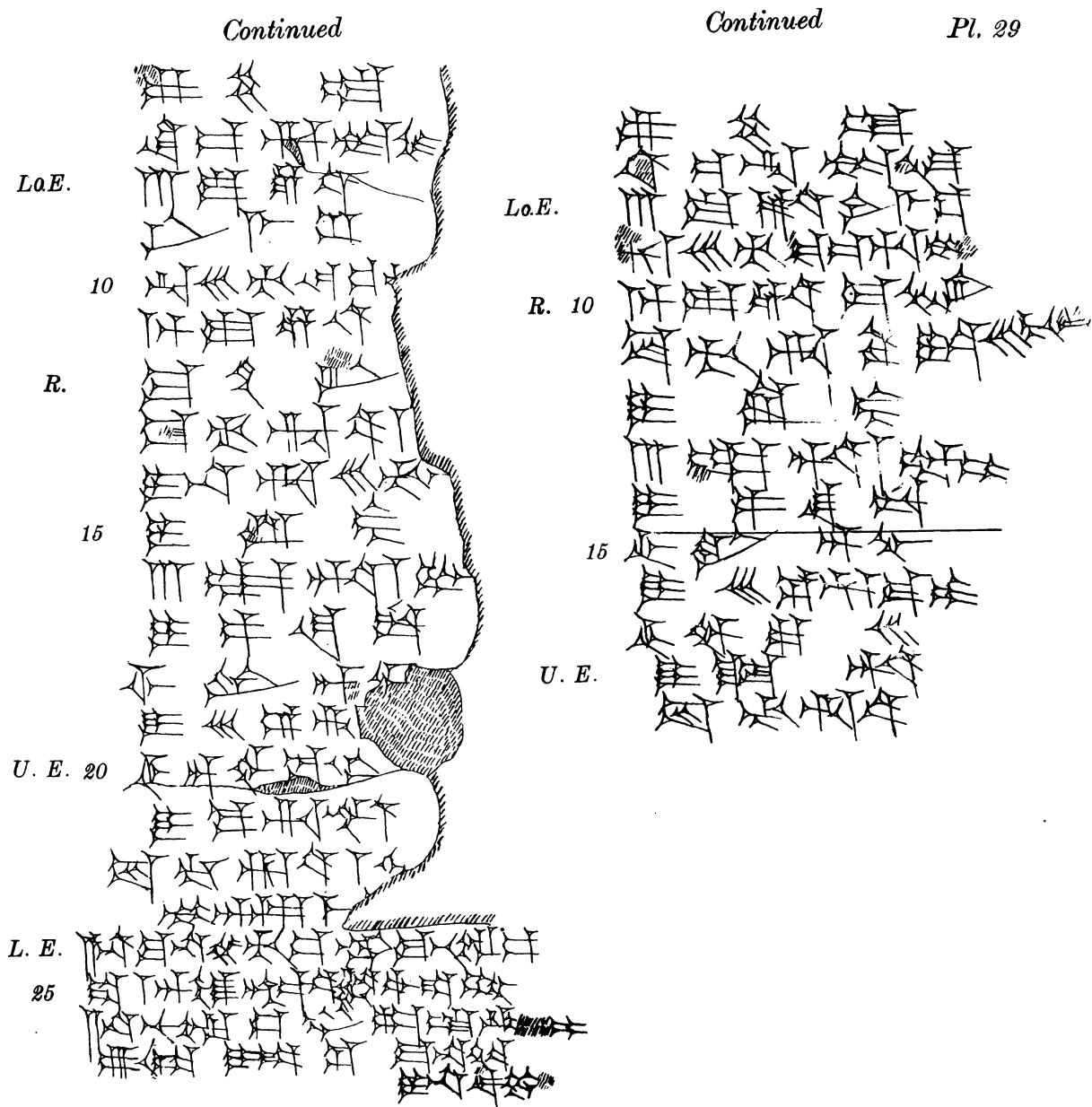
*Pl. 27*

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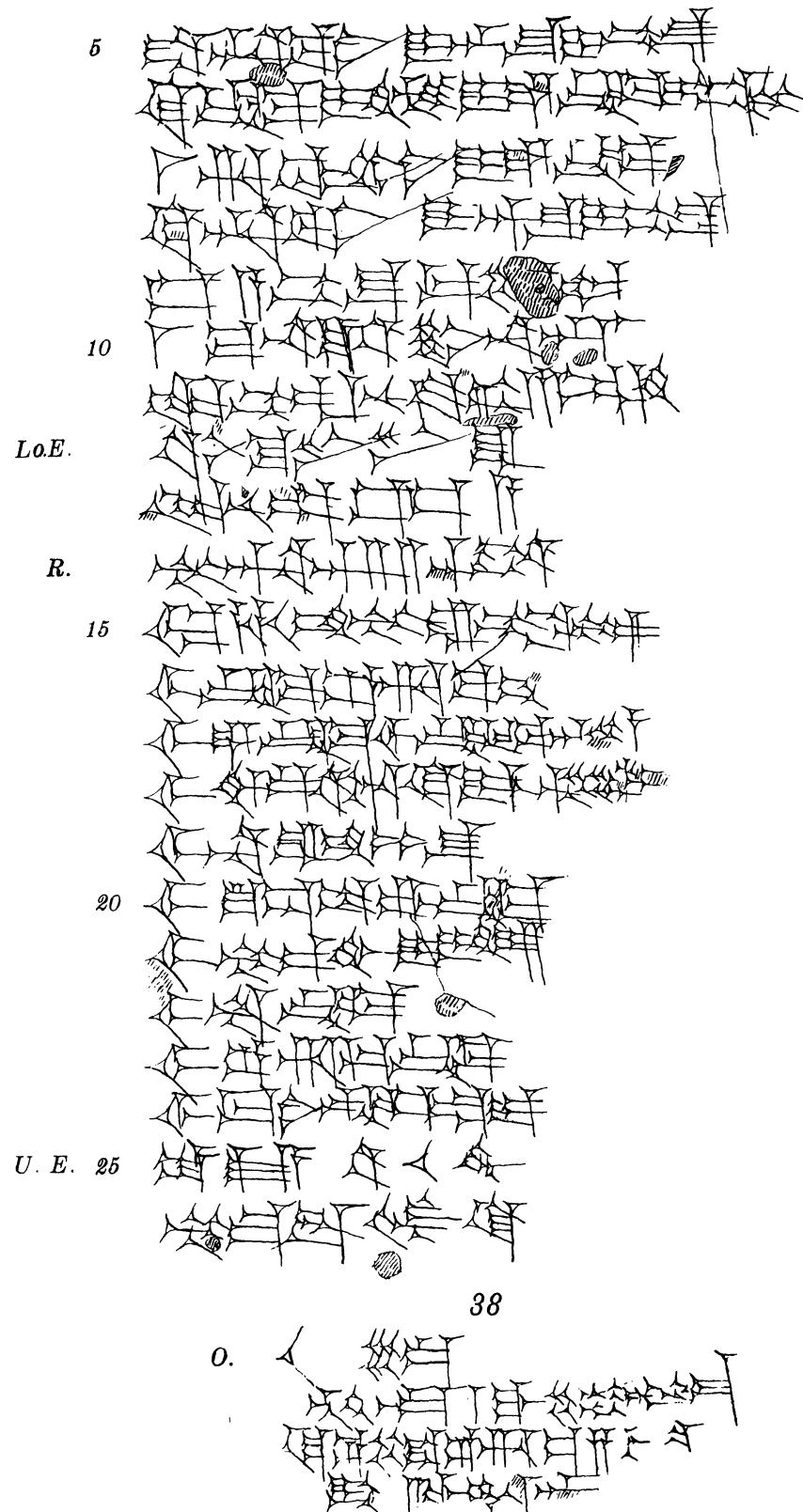
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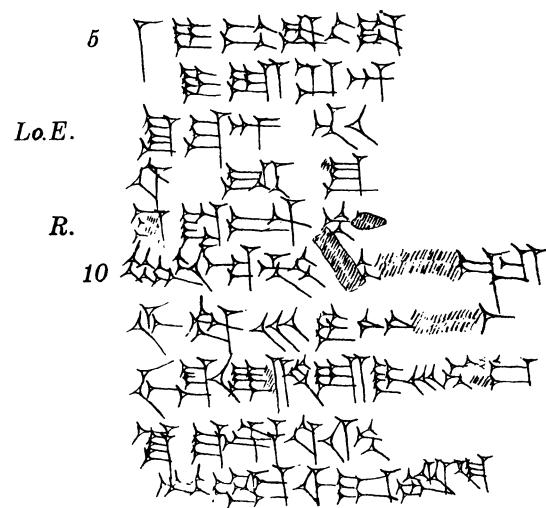
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*Pl. 30*



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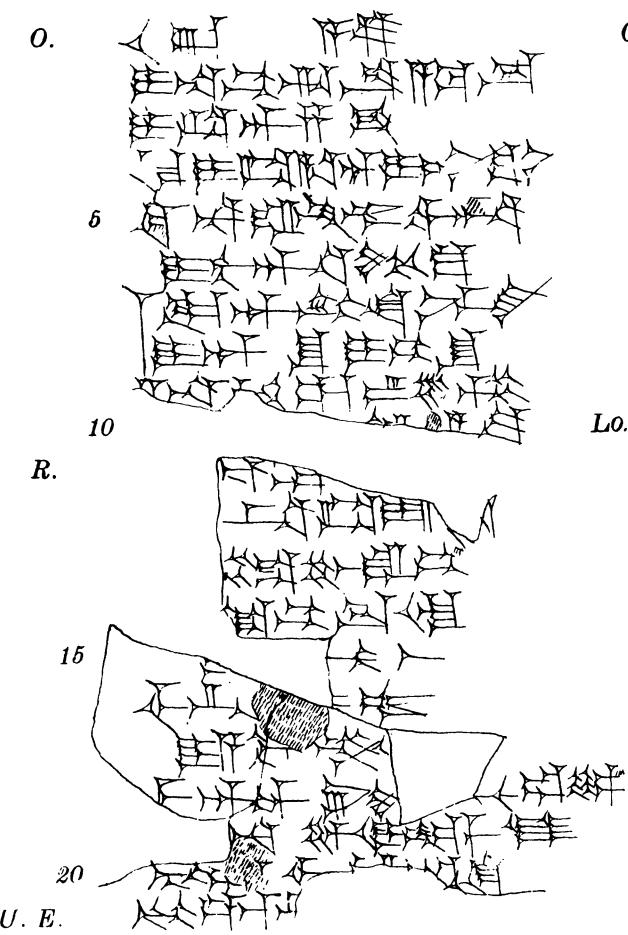
*Pl. 31*



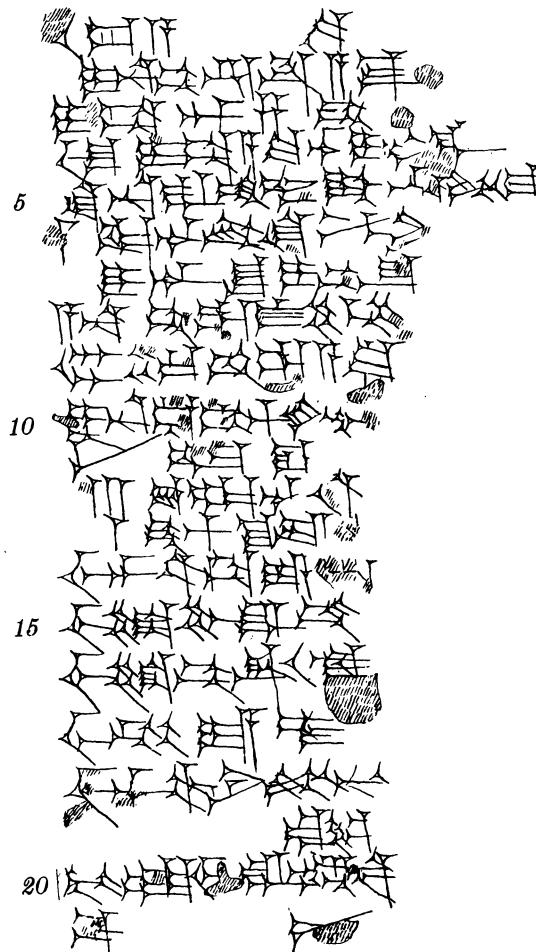
*Case.*

*39*

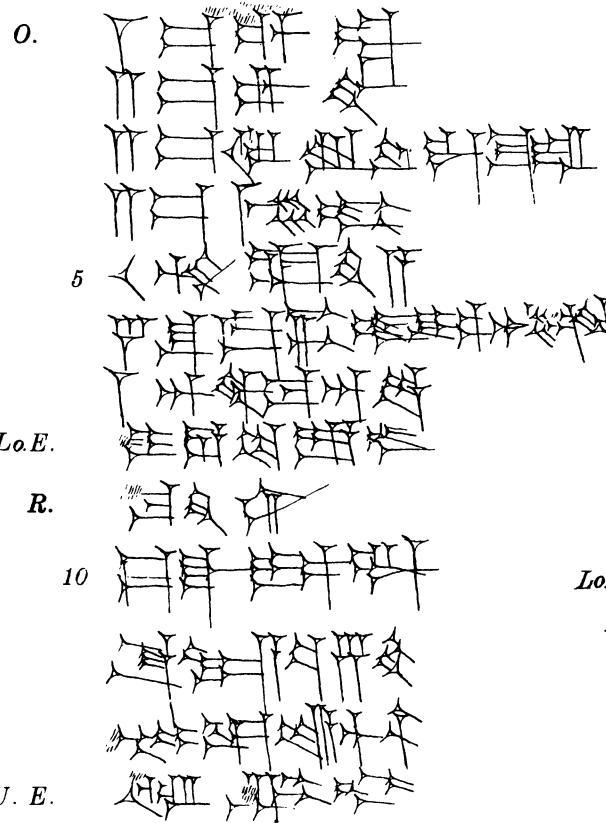
*Tablet.*



*O.*



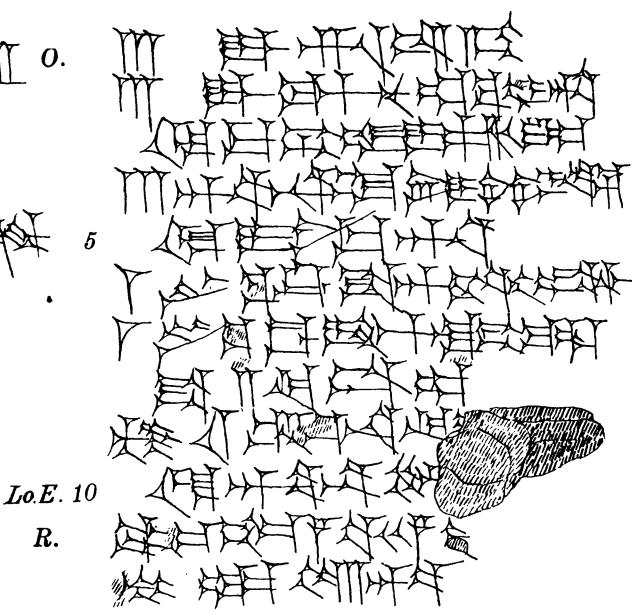
40



Case.

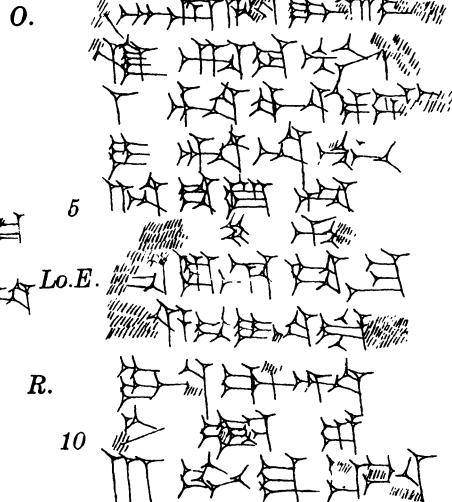
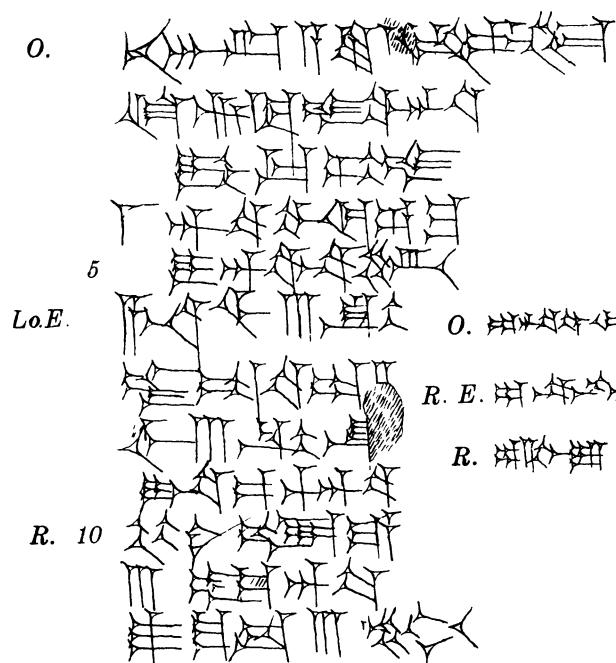
Pl. 32

41

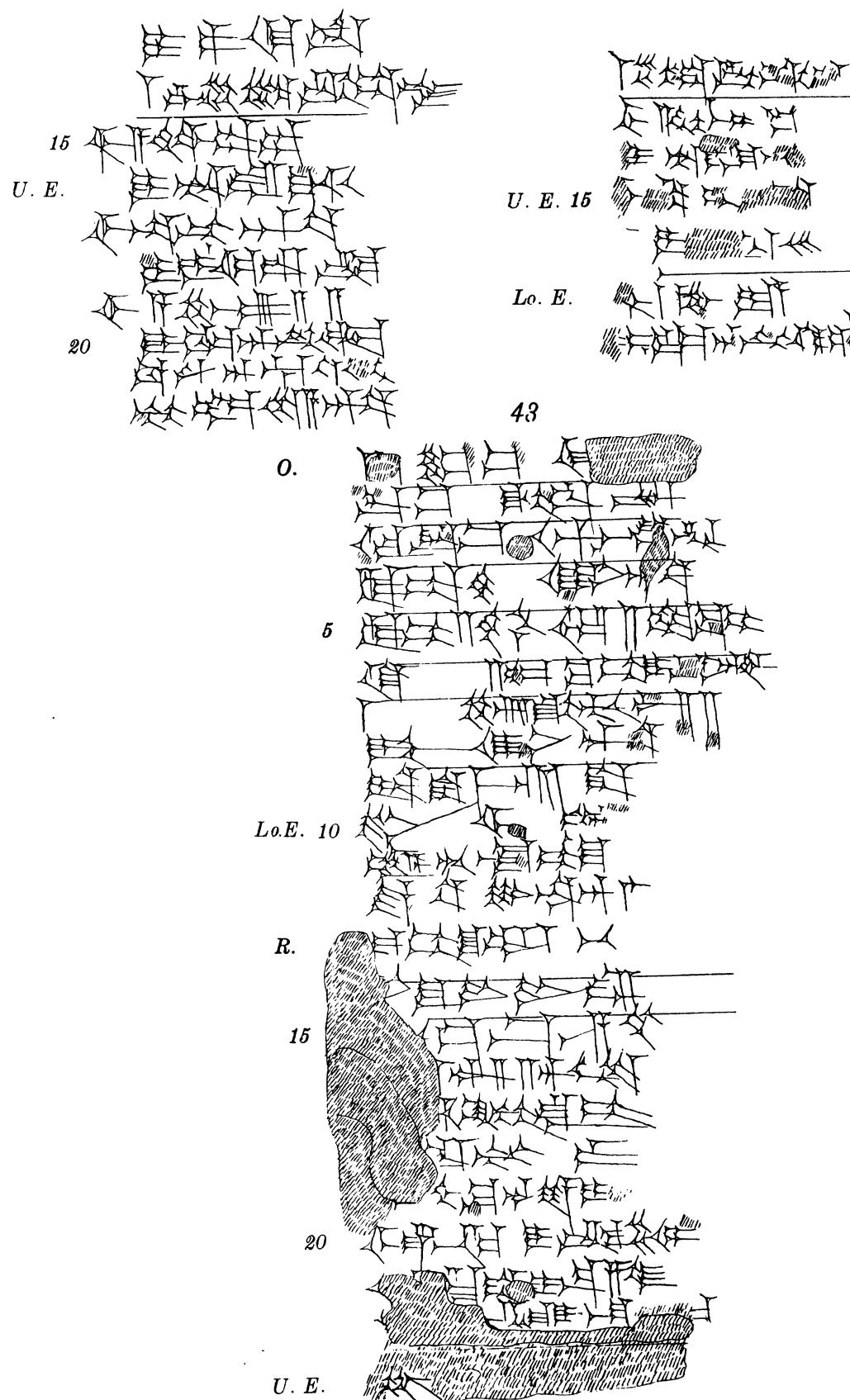


Tablet.

42



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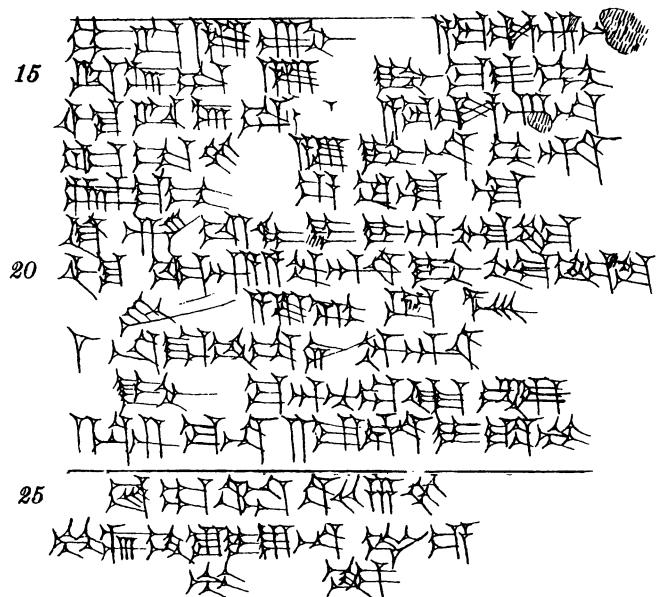
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*Pl. 33*

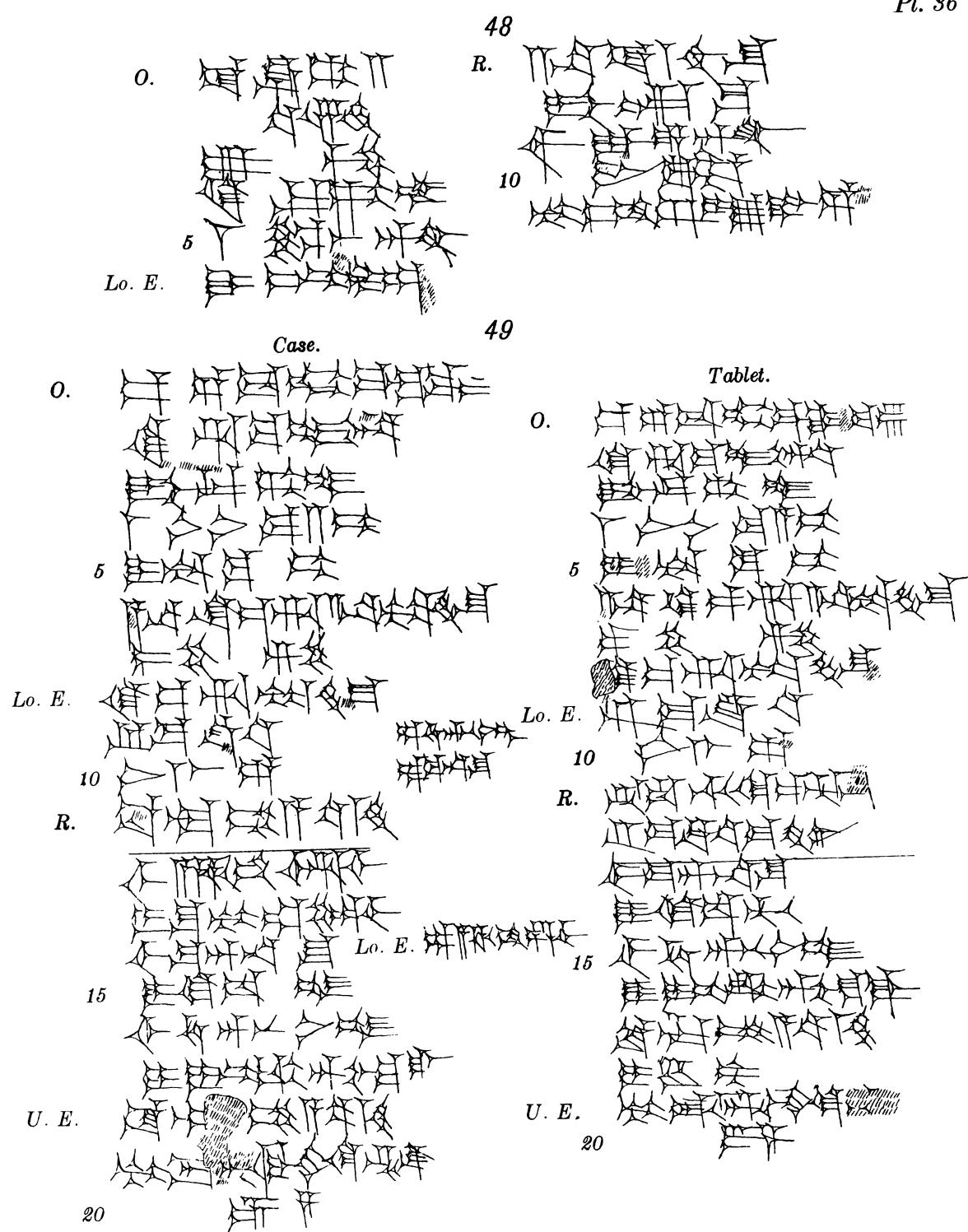


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*Pl. 35*

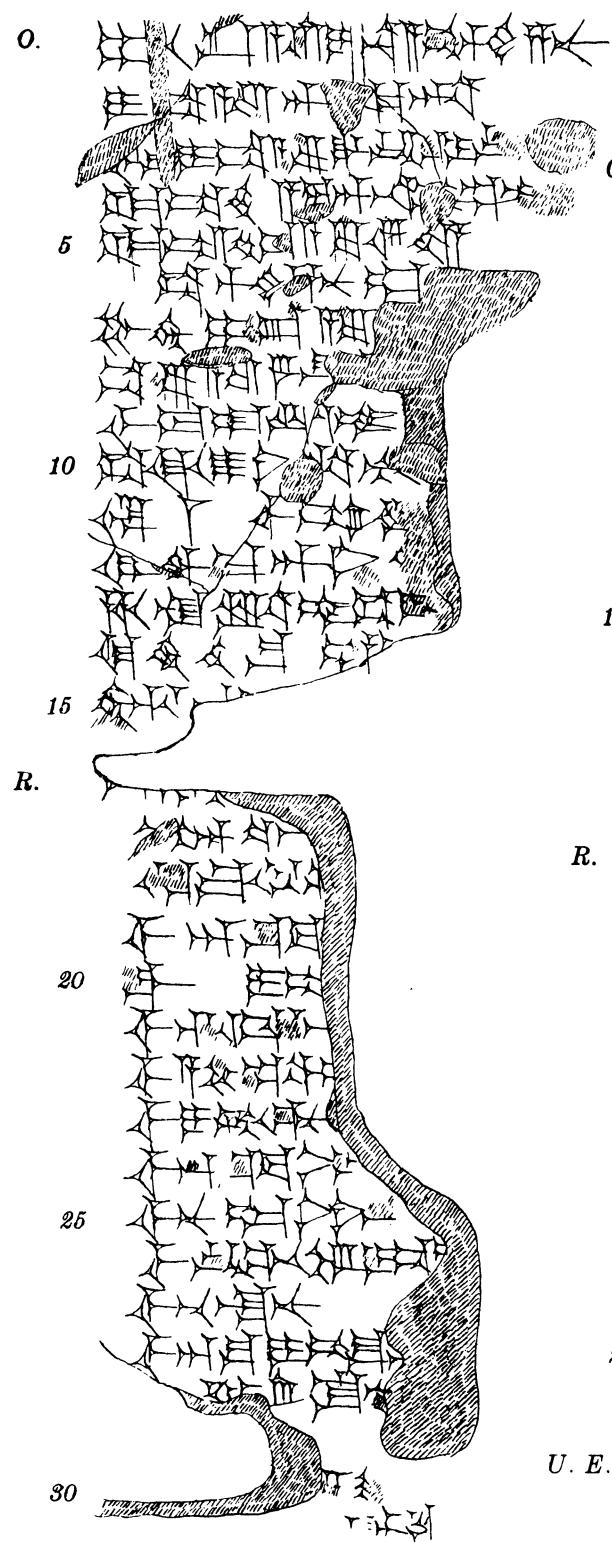


Case.		47	Tablet.	
O.			O.	
5			5	
Lo. E.		Lo. E. 《	Lo. E.	
R. 10			R.	
15			10	
U. E.			15	
			U. E.	
			L. E.	



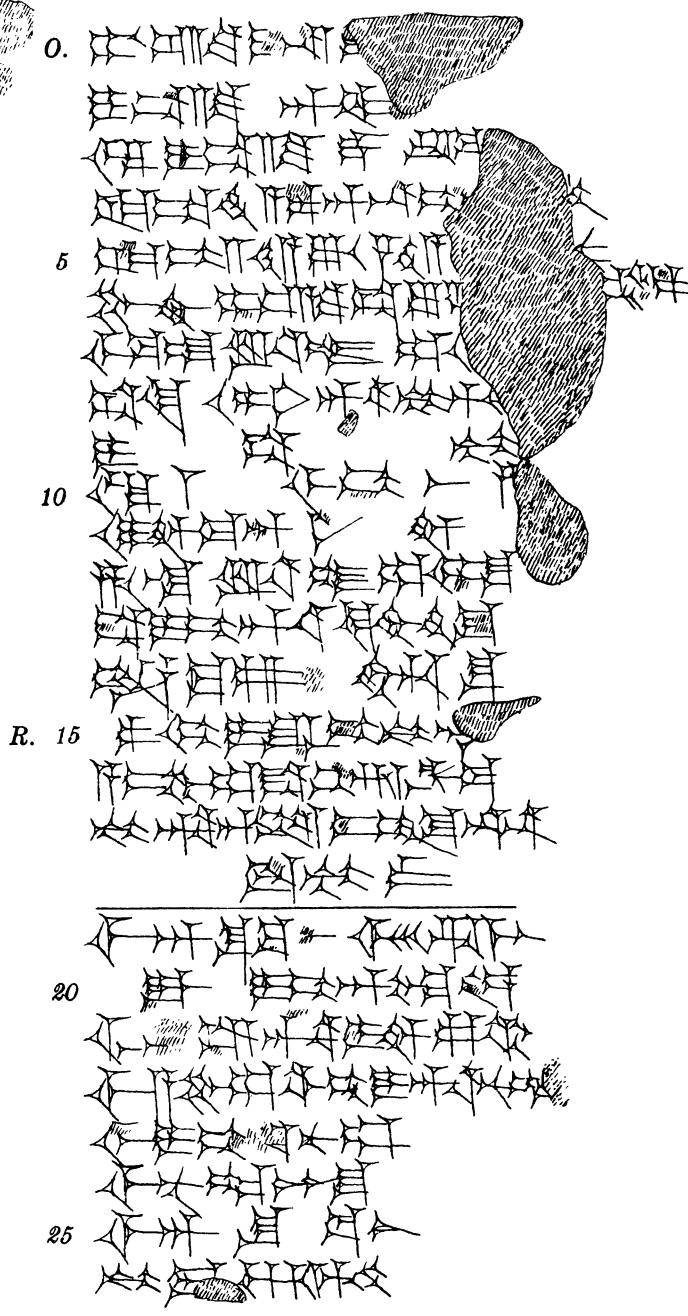
*Case.*

50



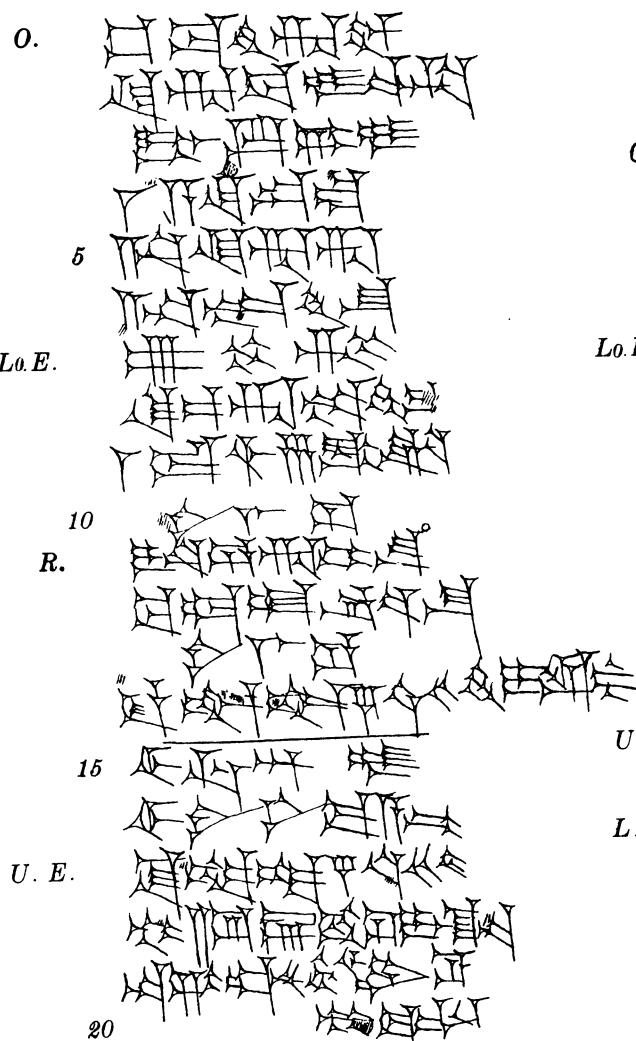
*Pl. 37*

*Tablet.*



*U. E. Case:*

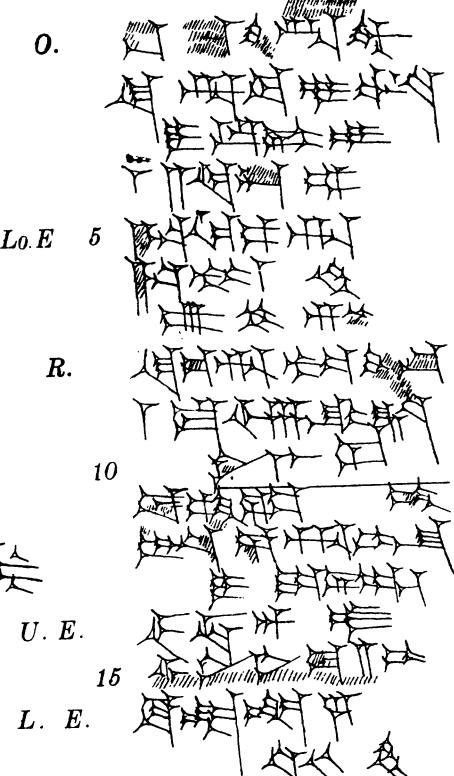
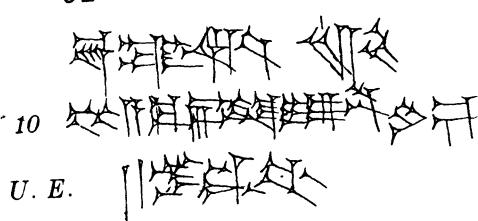
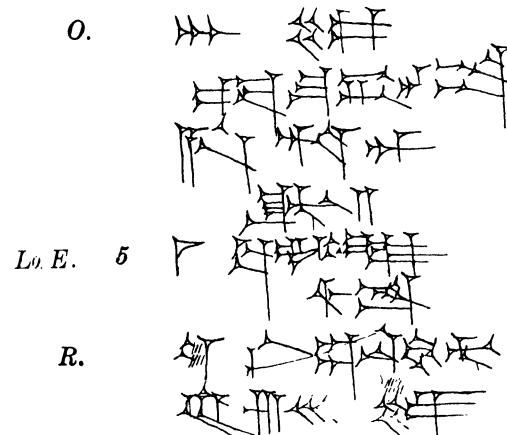
## Case.



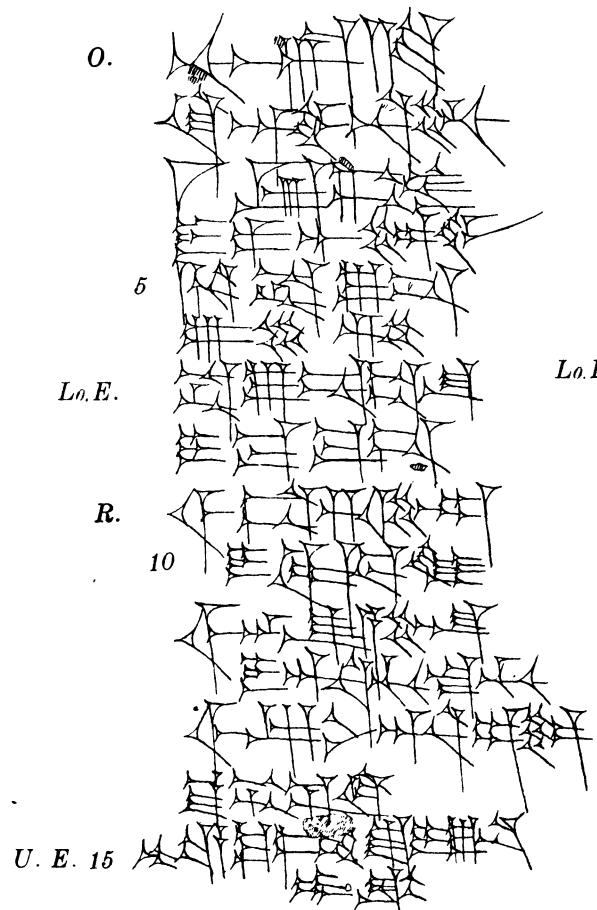
U. E.

15  
20

## Tablet.

U. E.  
L. E.

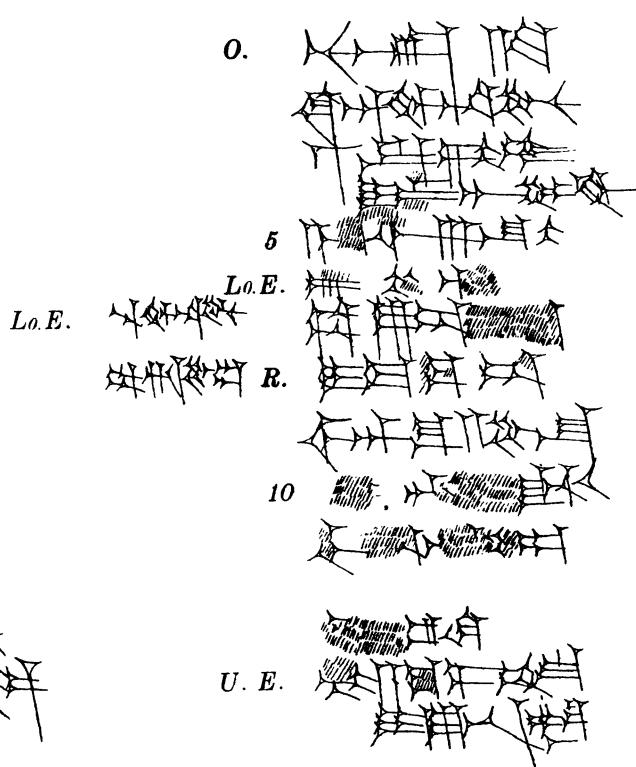
*Case.*



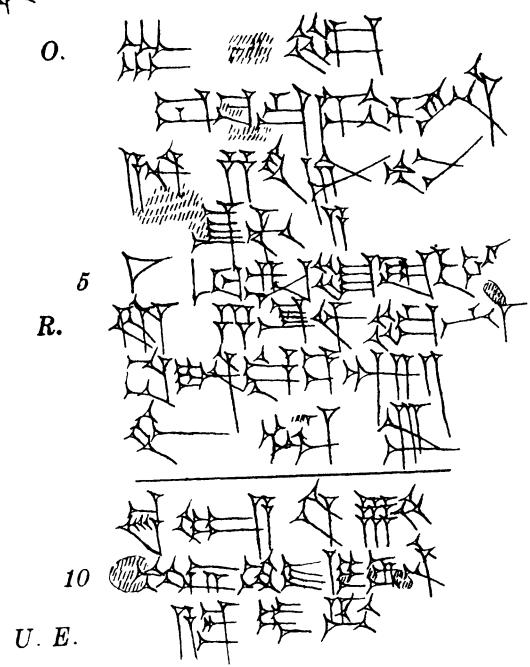
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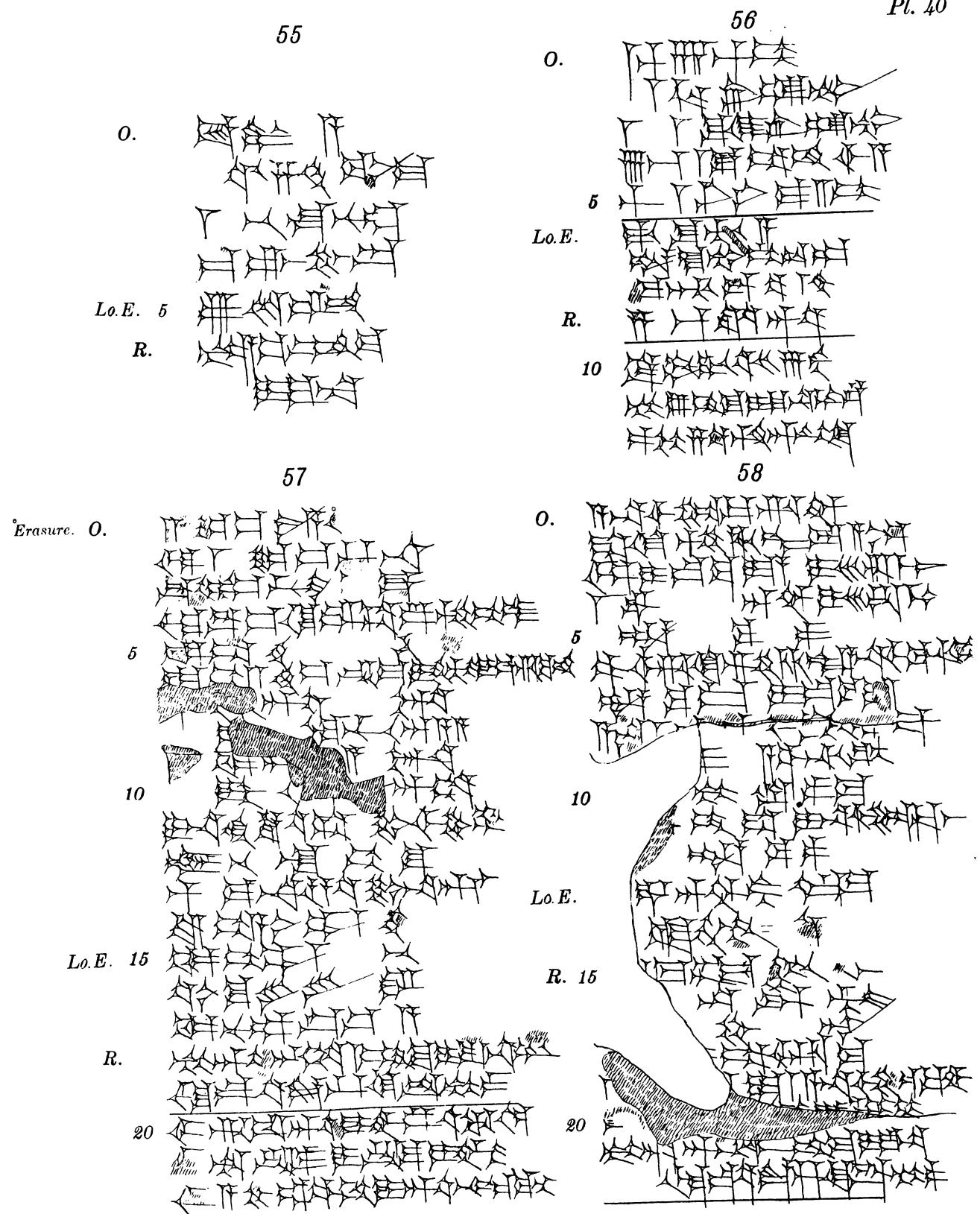
*Pl. 39*

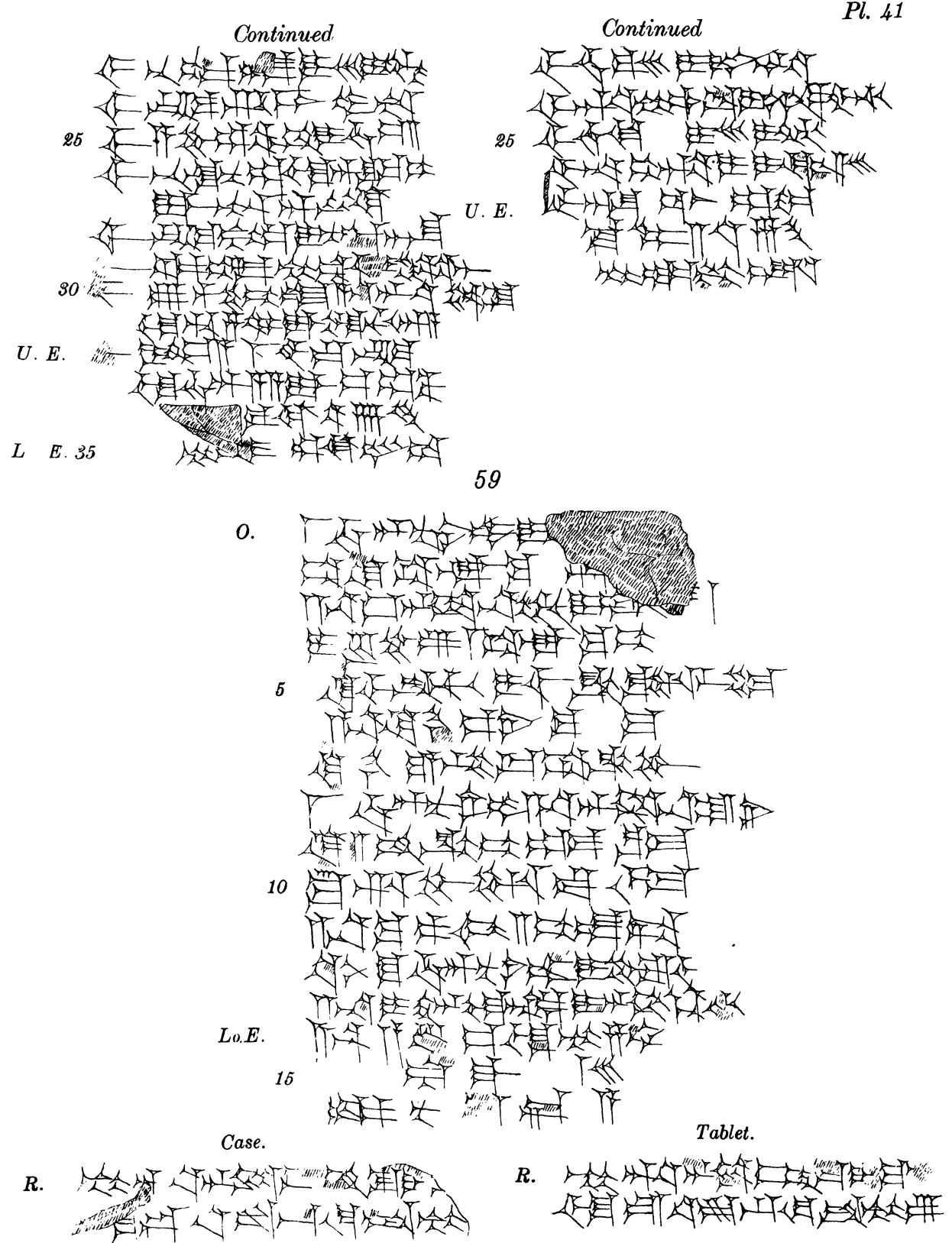
*Tablet.*



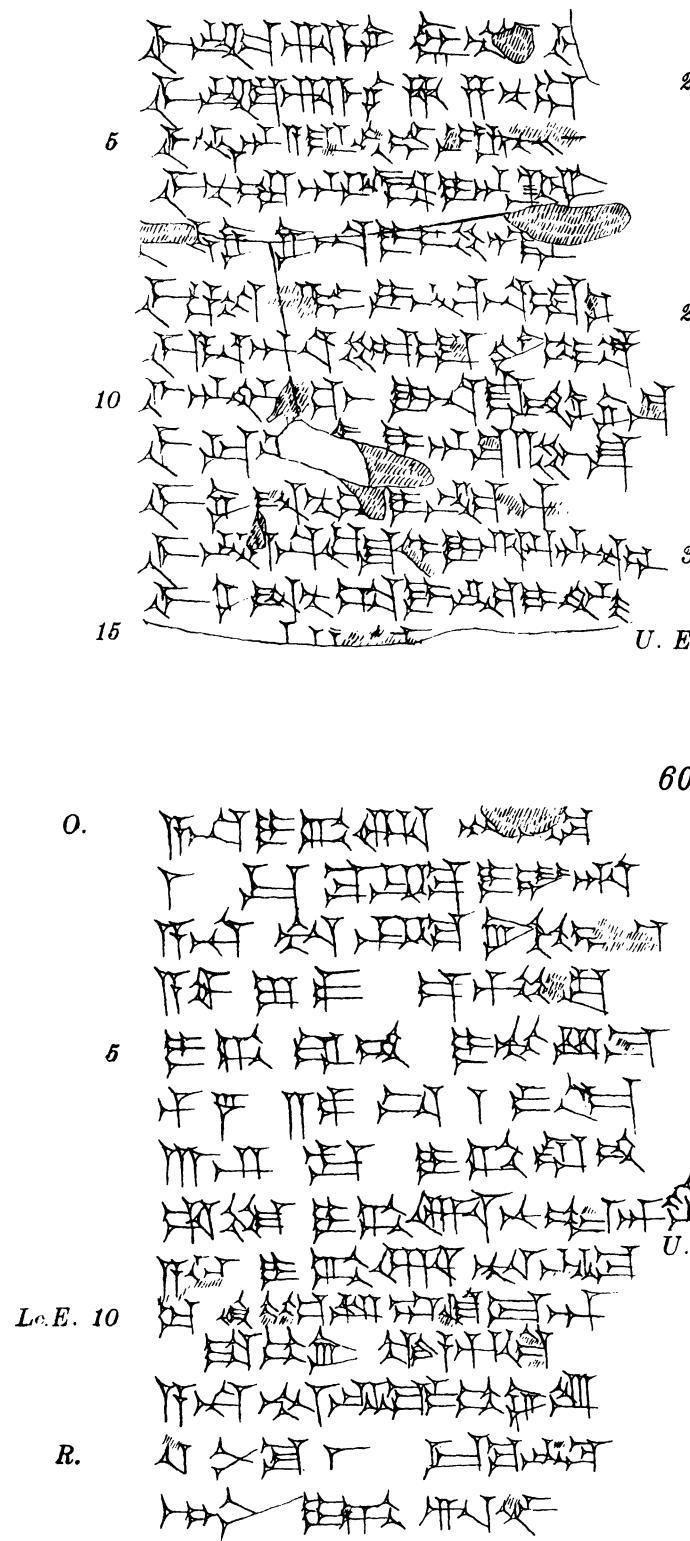
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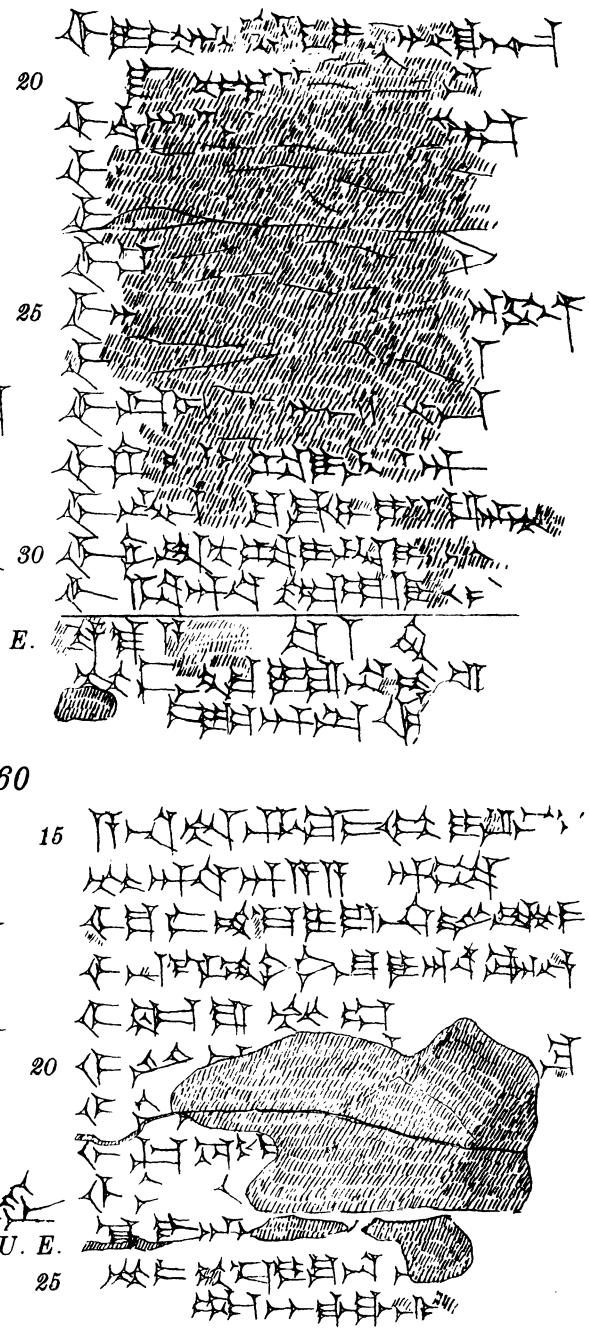


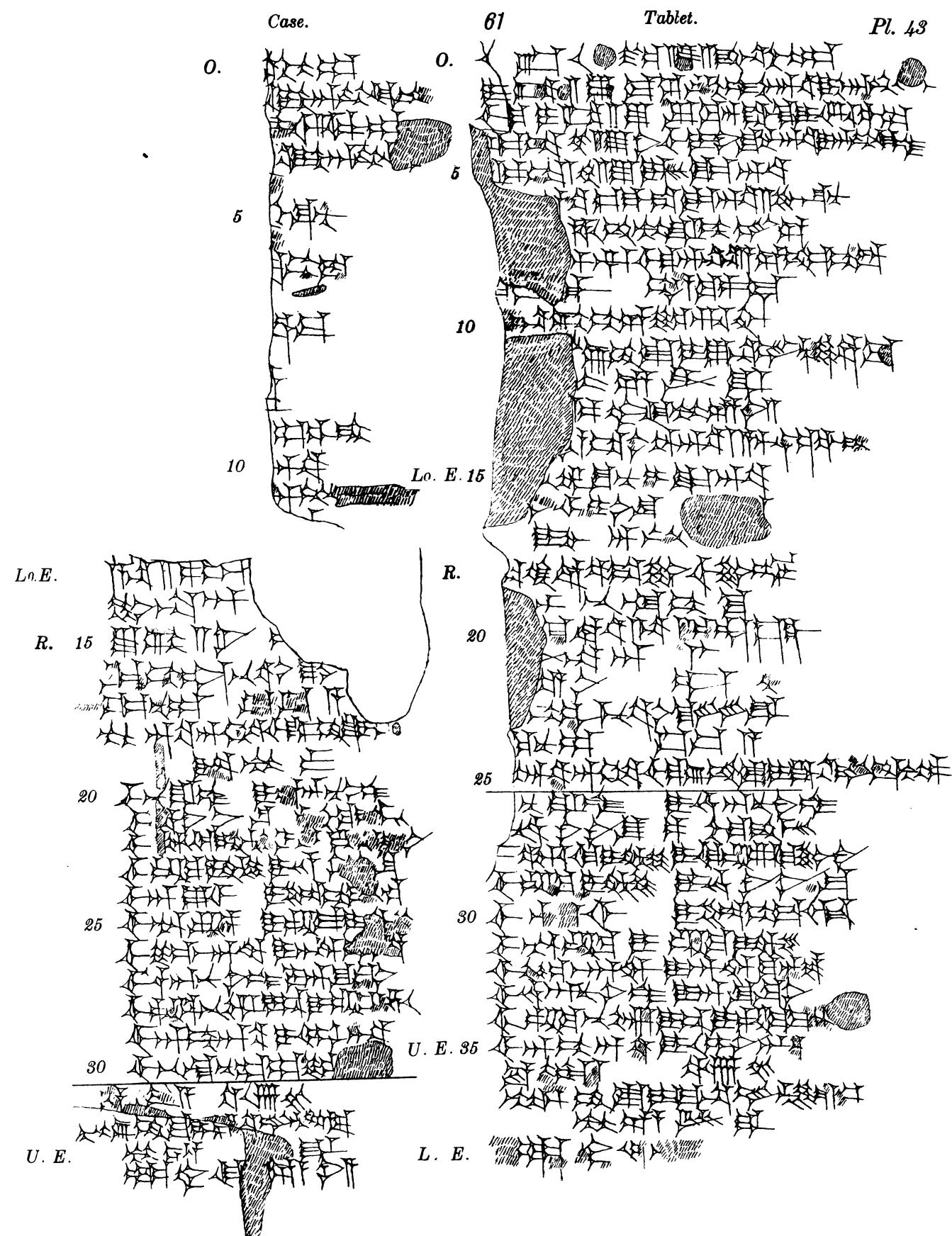
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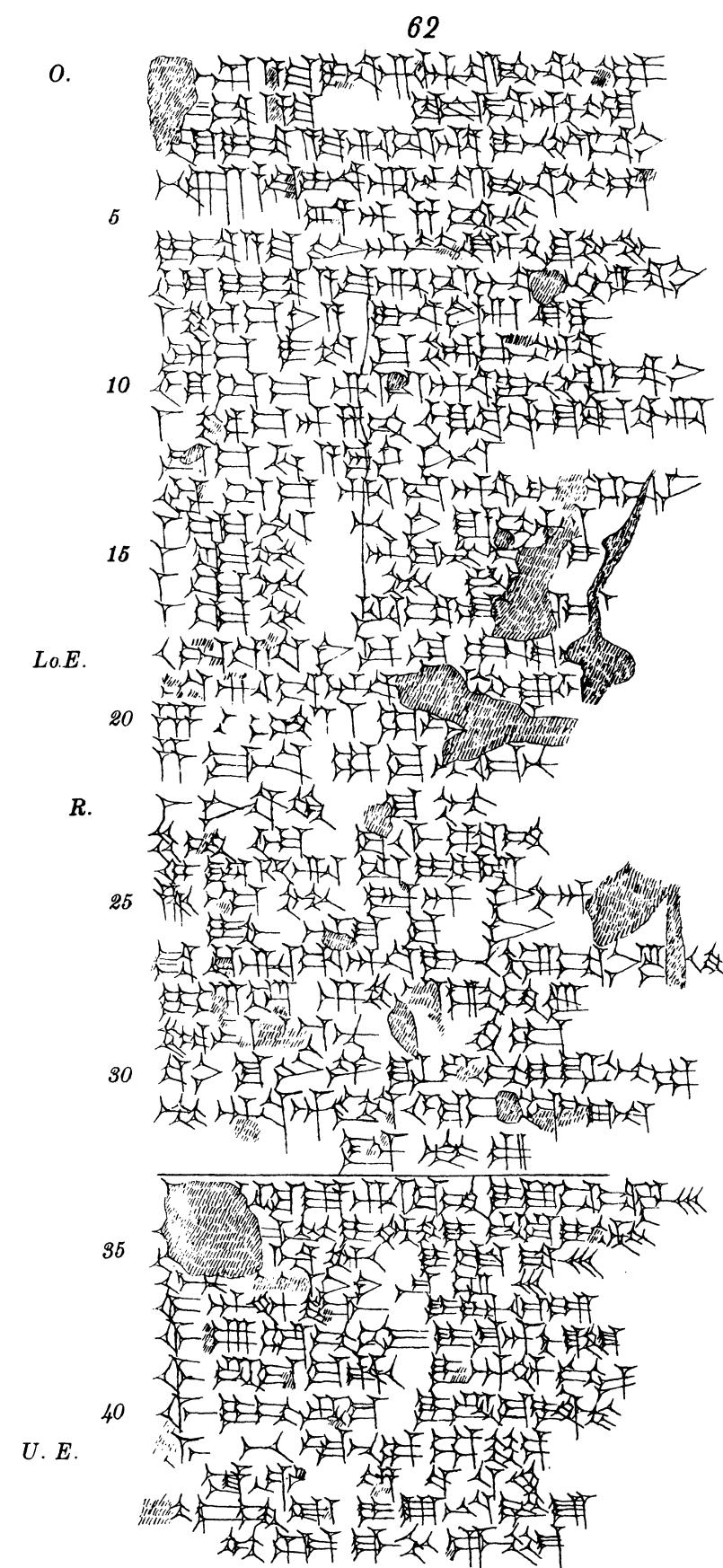


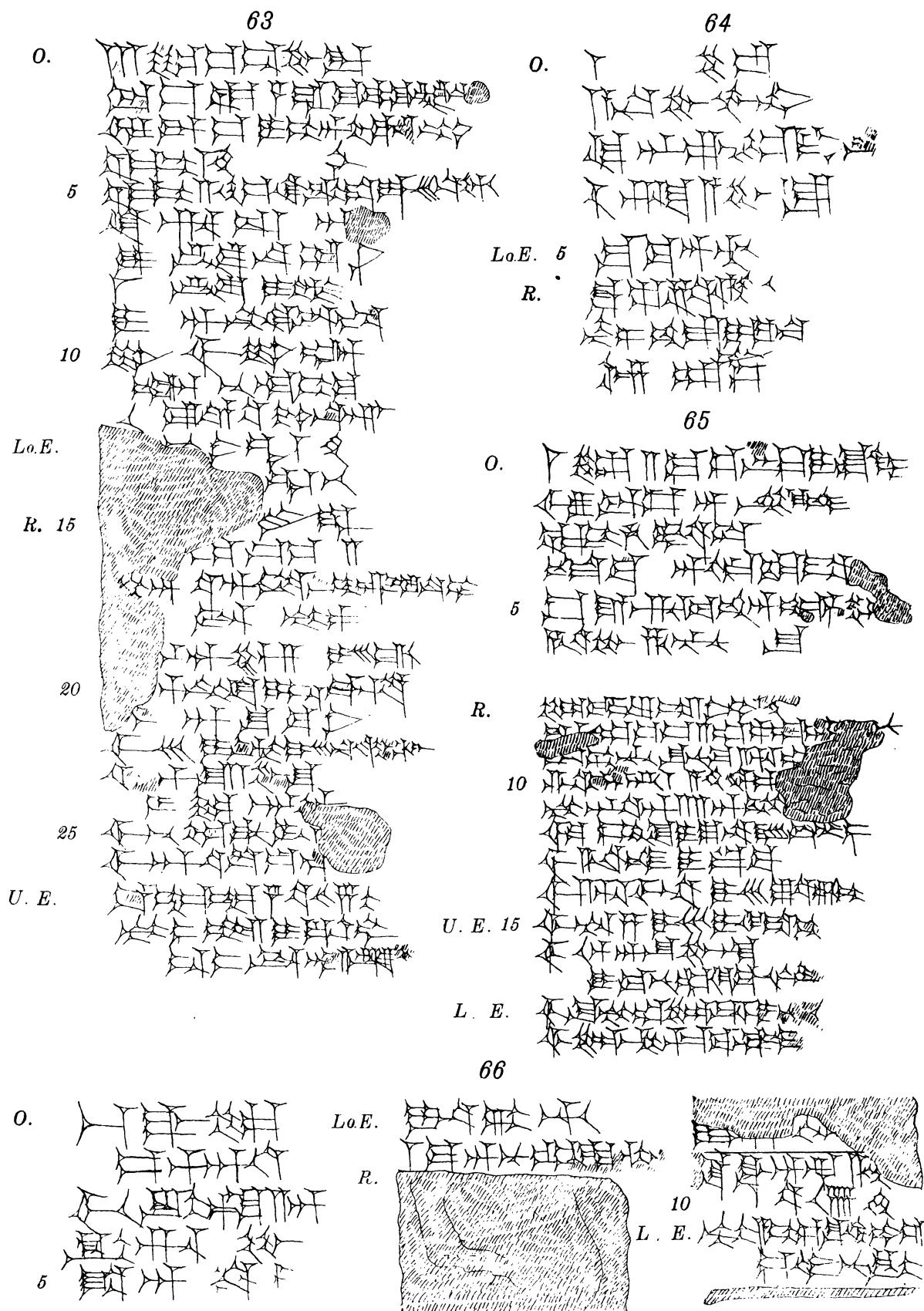
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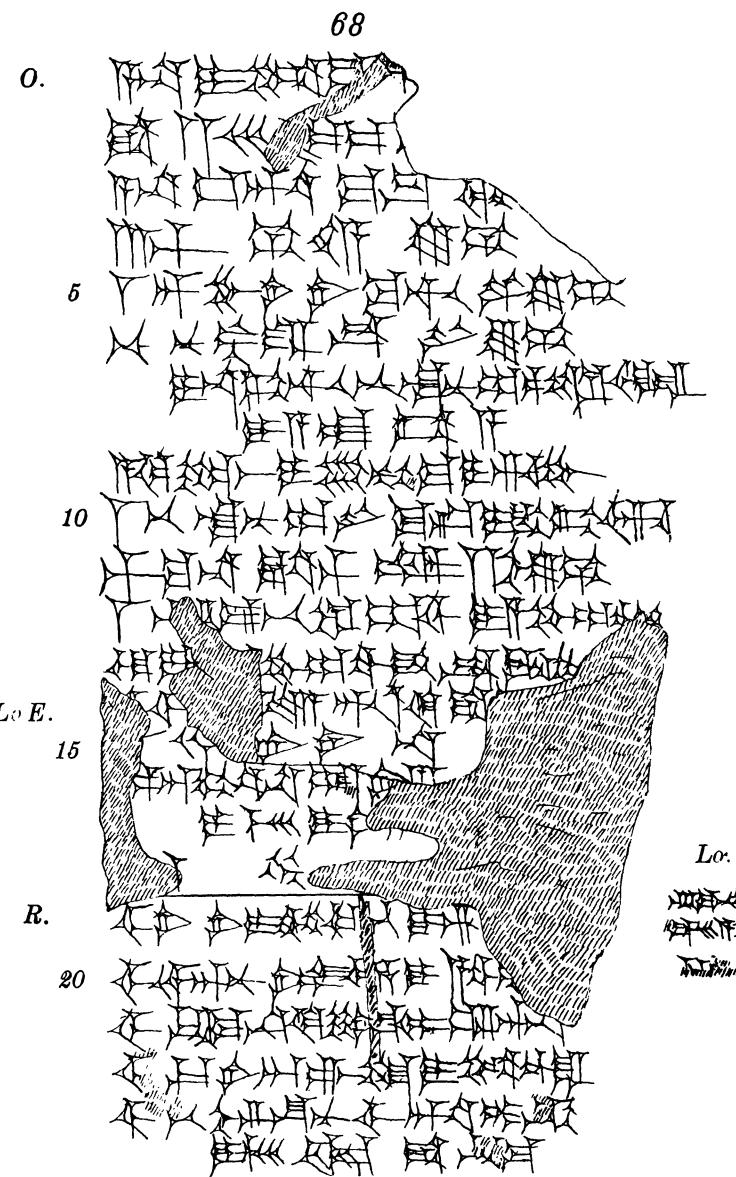
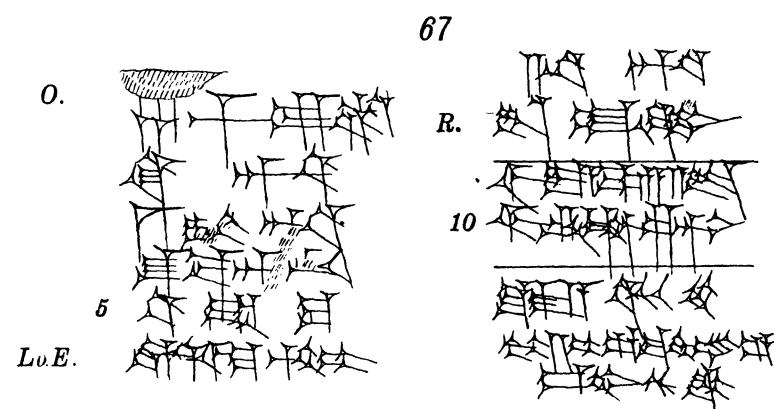
*Pl. 42*





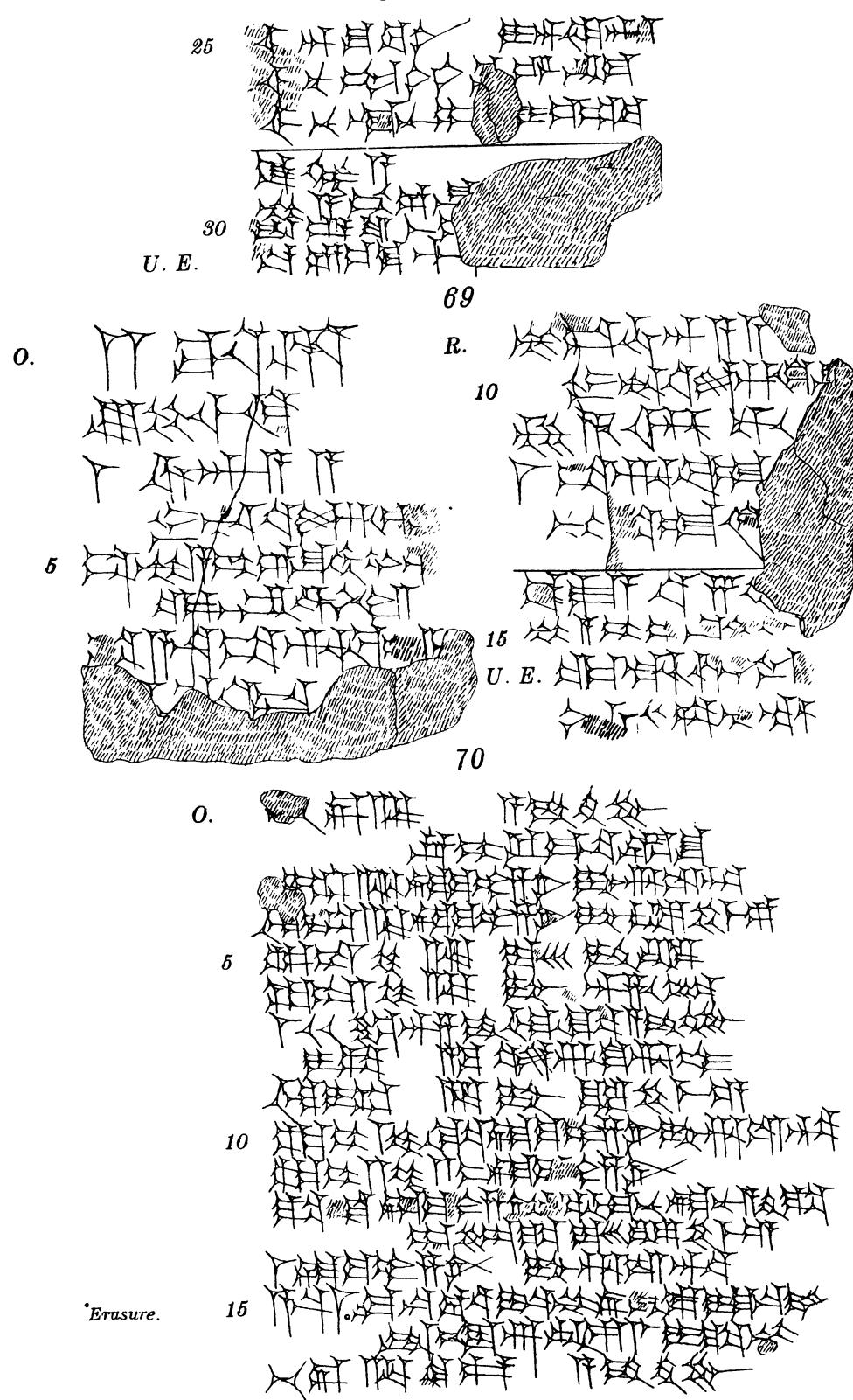






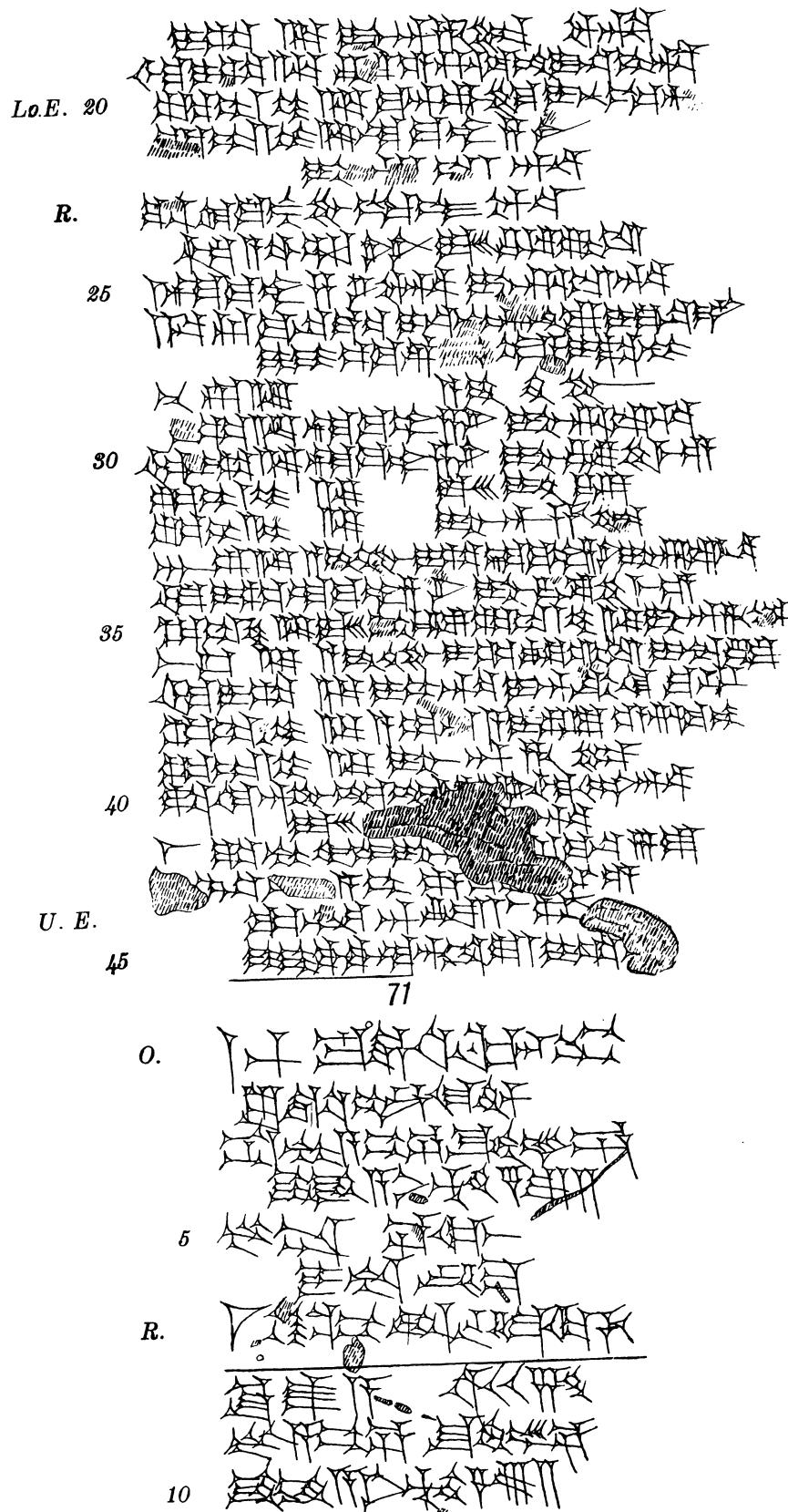
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*Pl. 47*

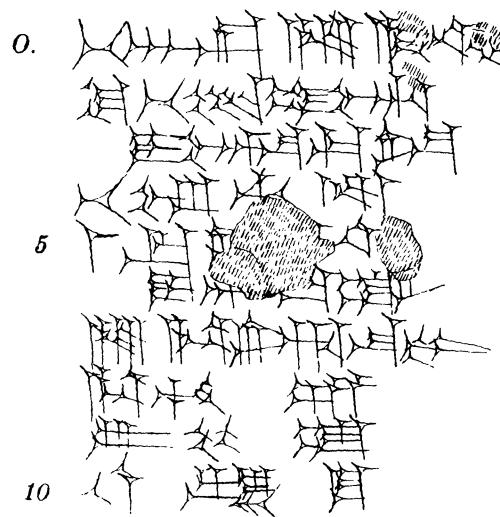
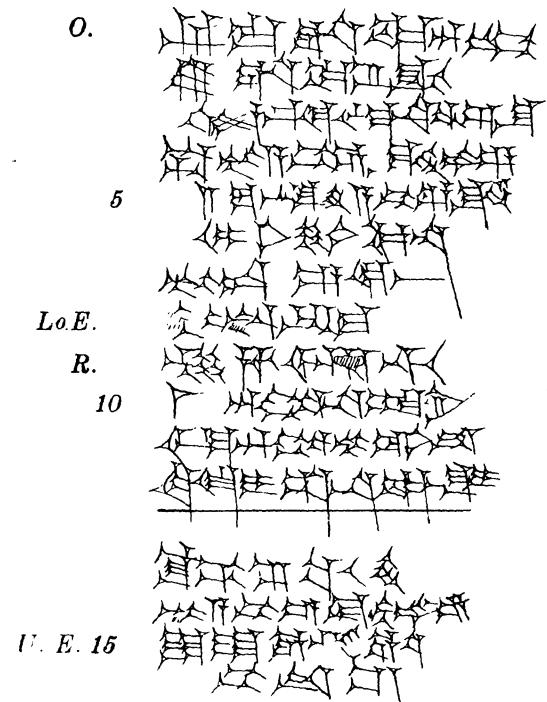


*Continued*

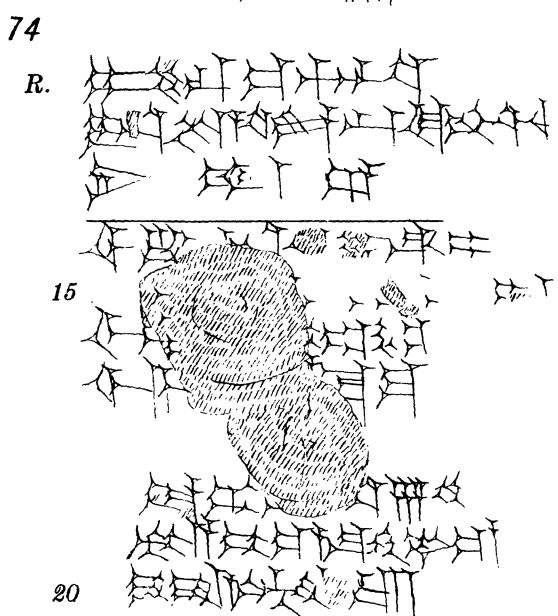
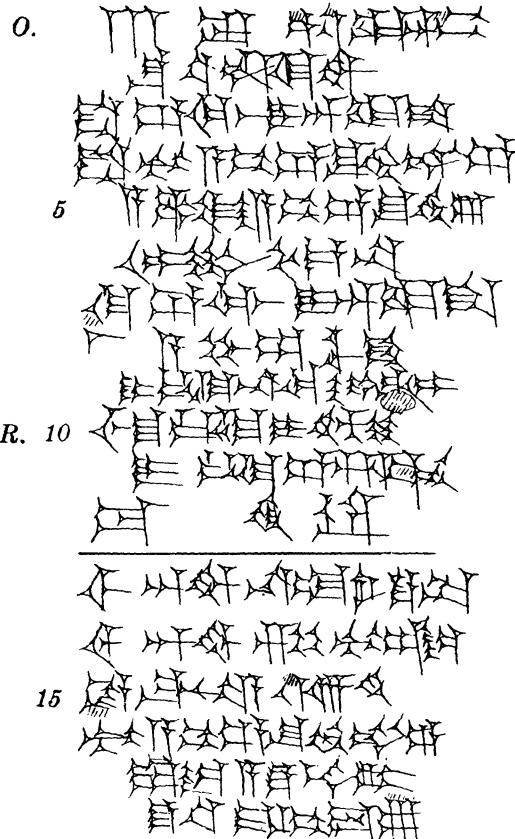
*Pl. 48*



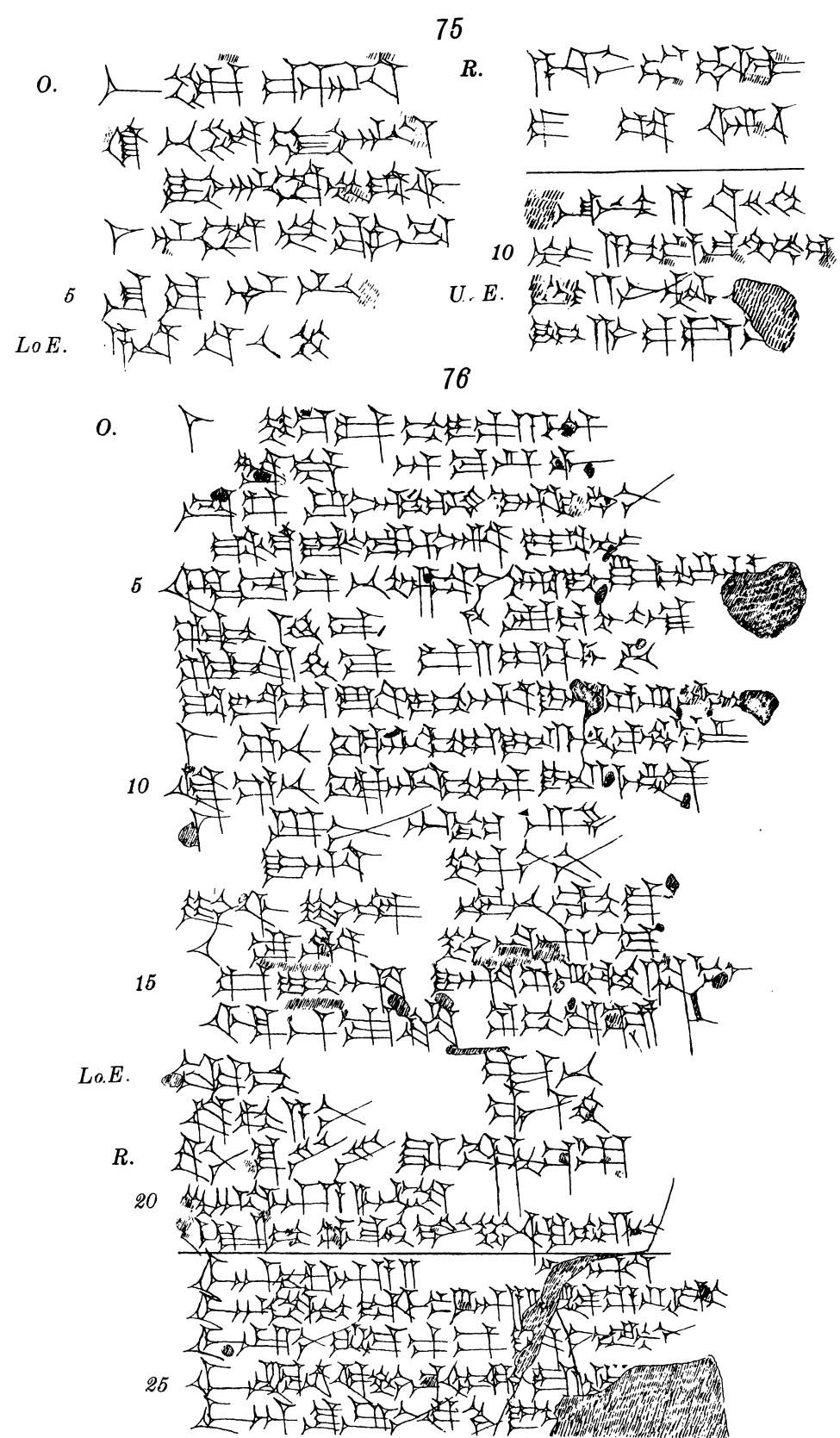
72



73



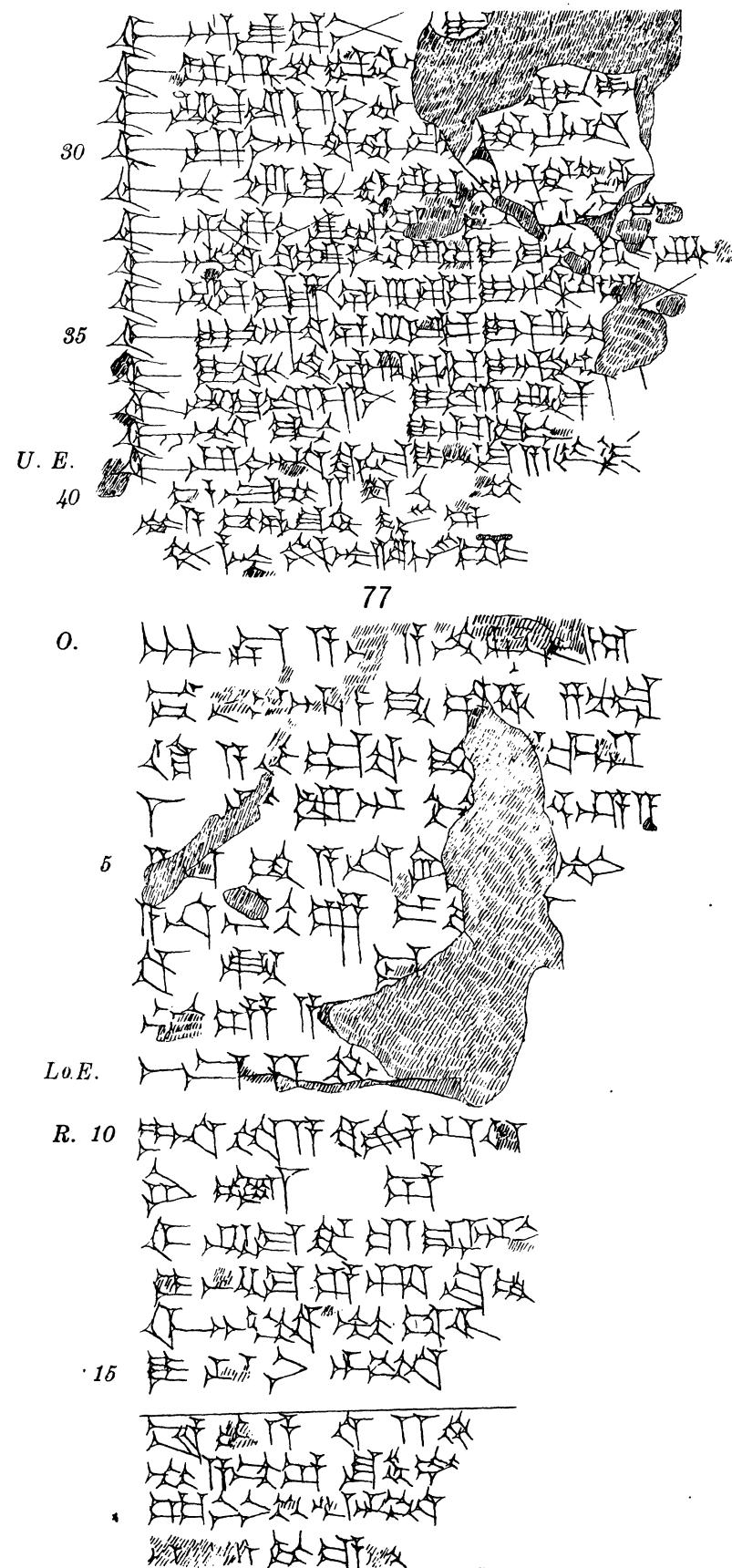
Pl. 49

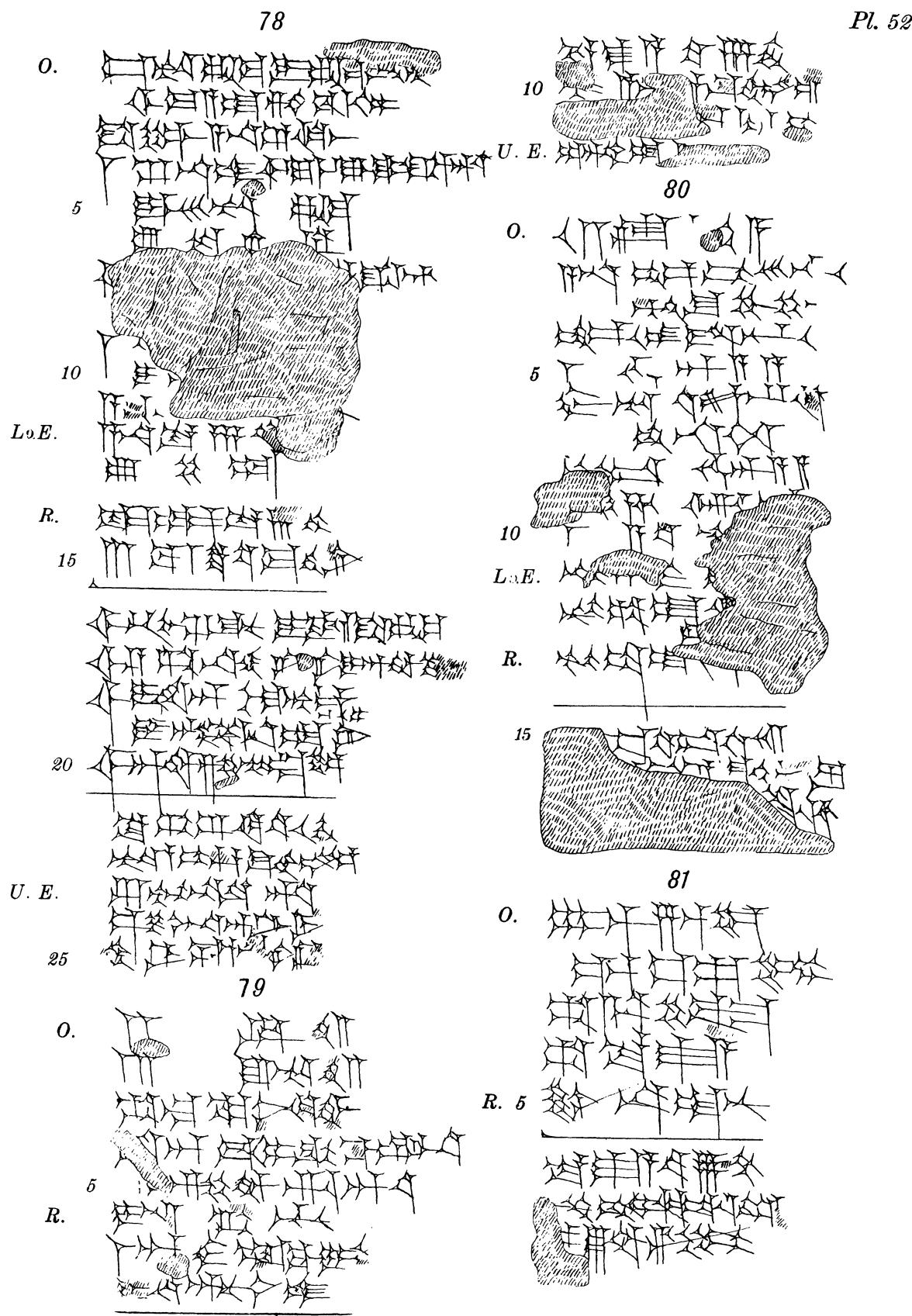


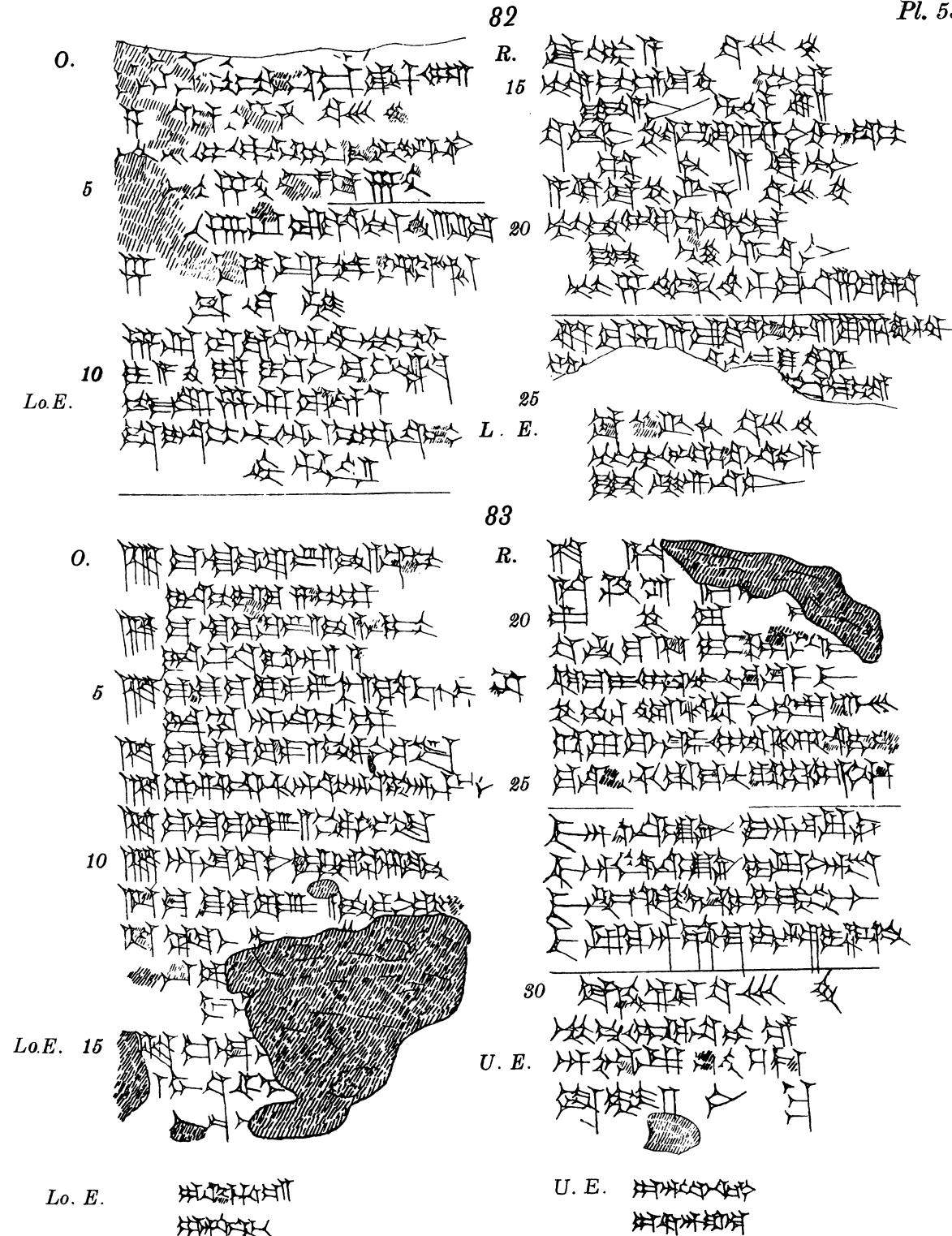
Pl. 50

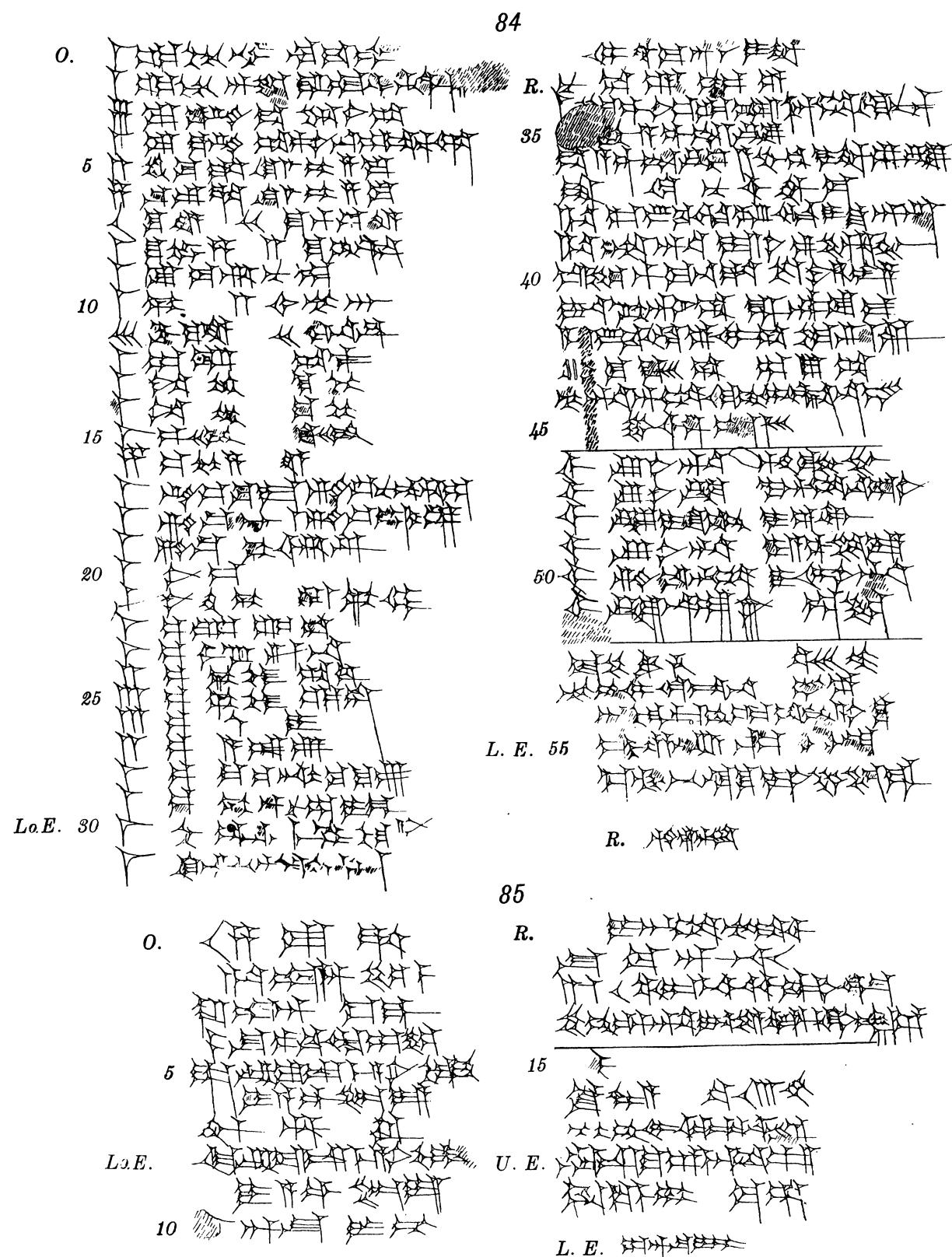
*Continued*

*Pl. 51*

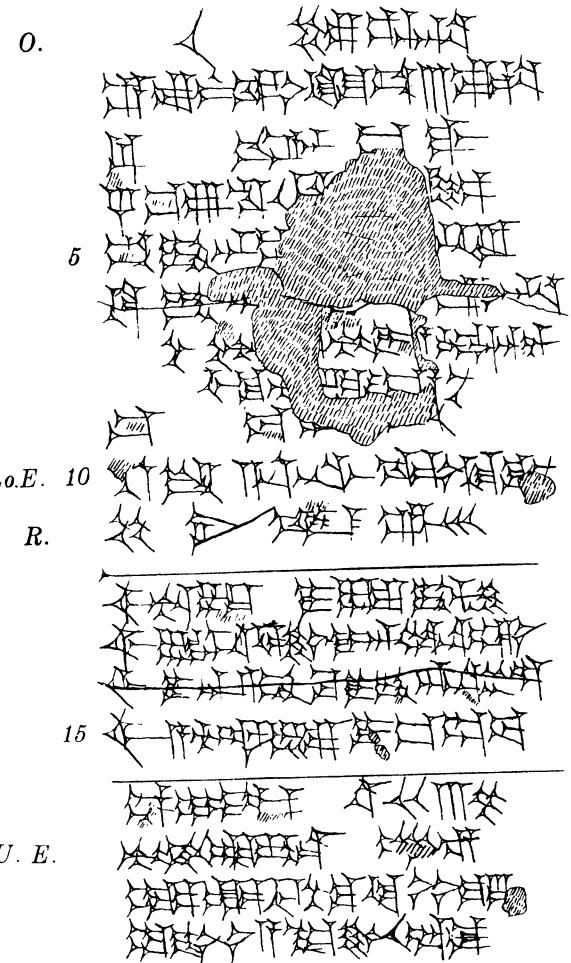




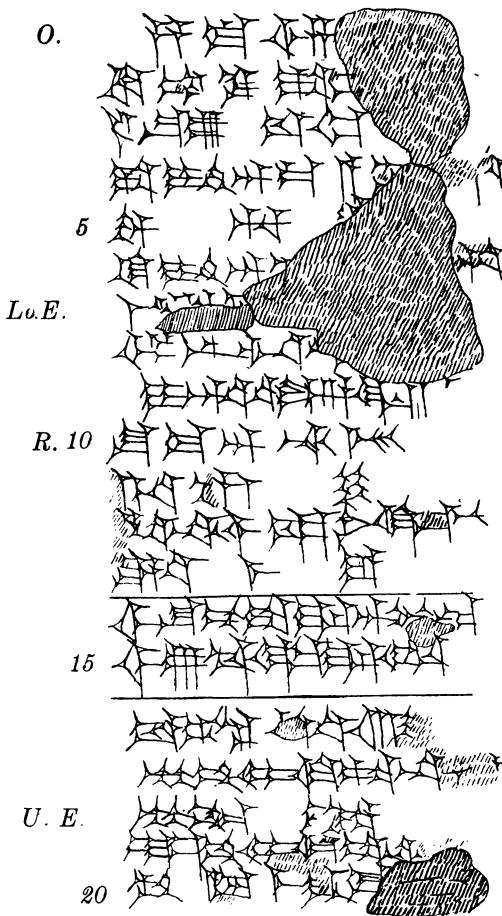




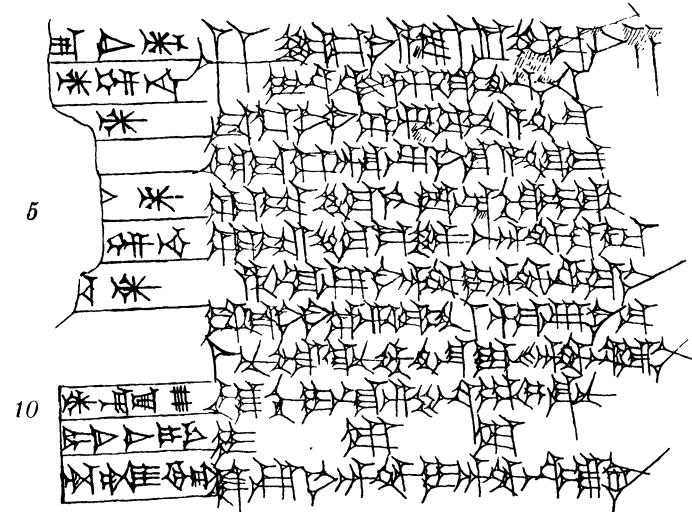
86

*R.**Lo. E.*

87

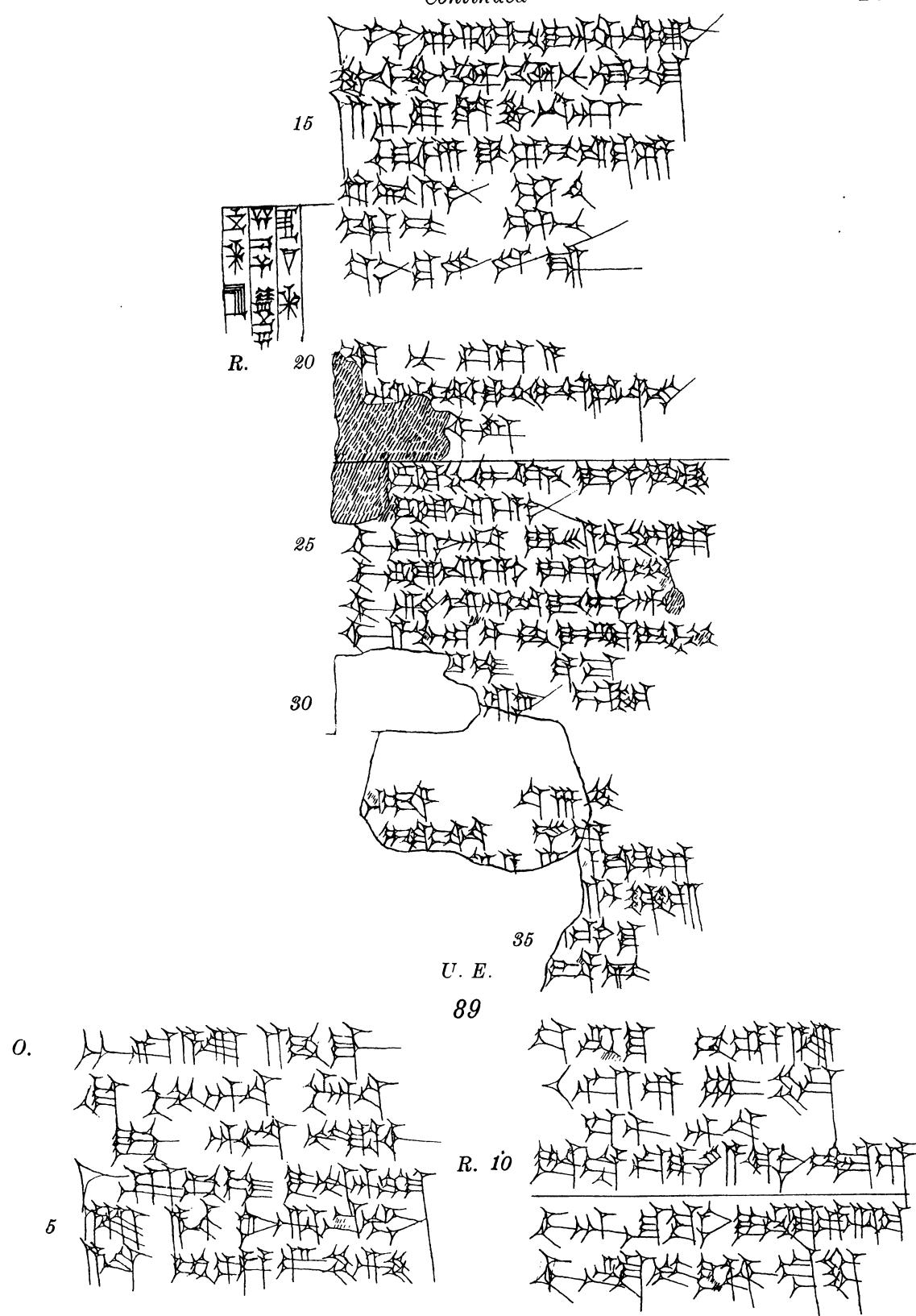


88

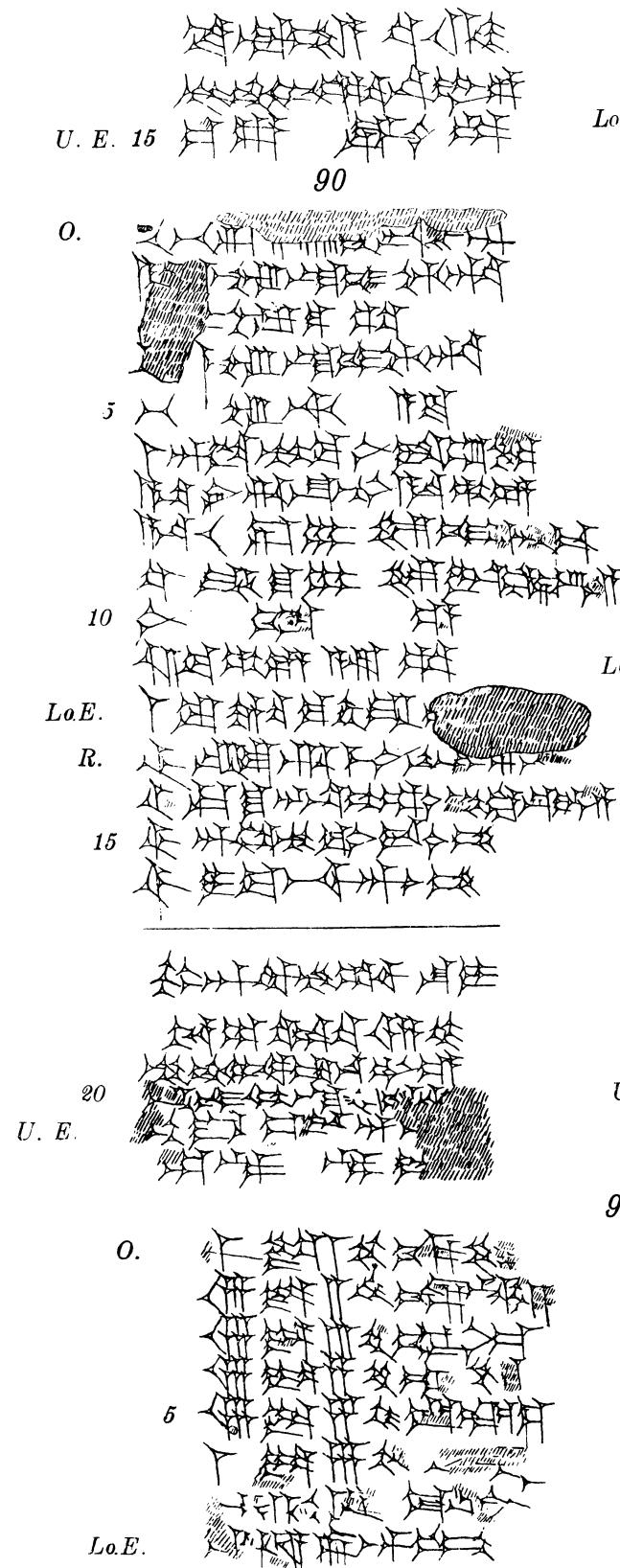


*Continued*

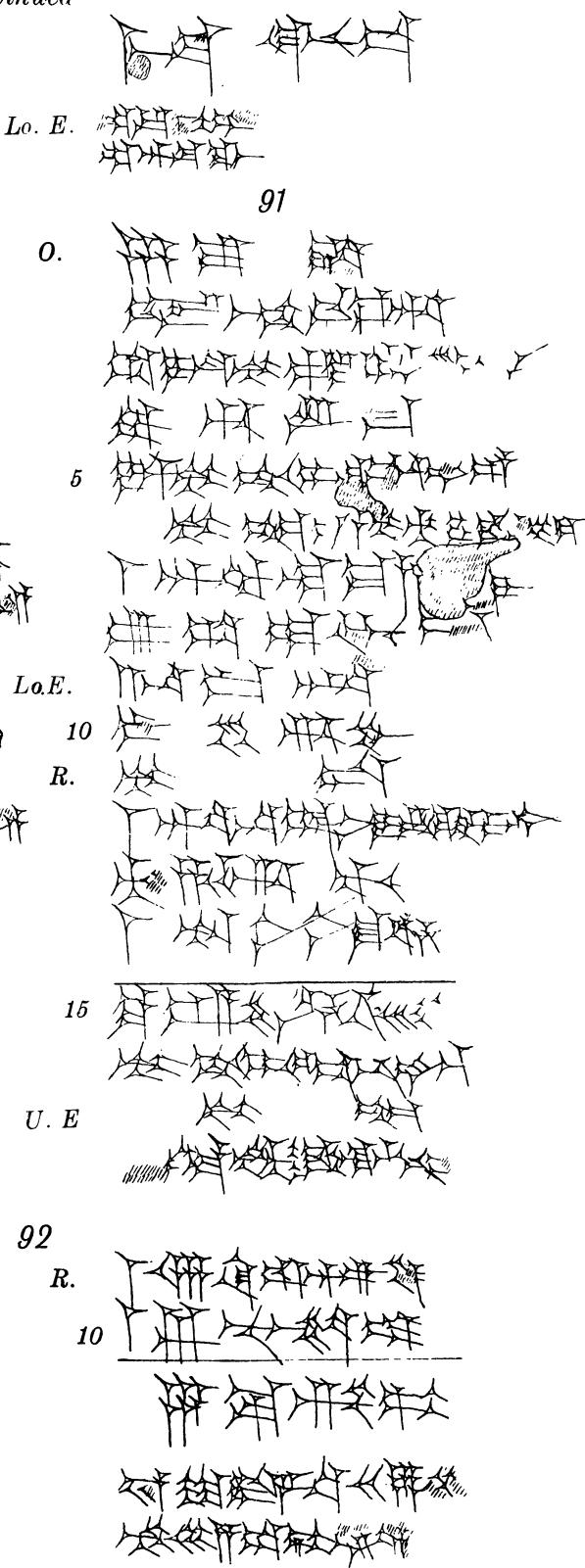
*Pl. 56*

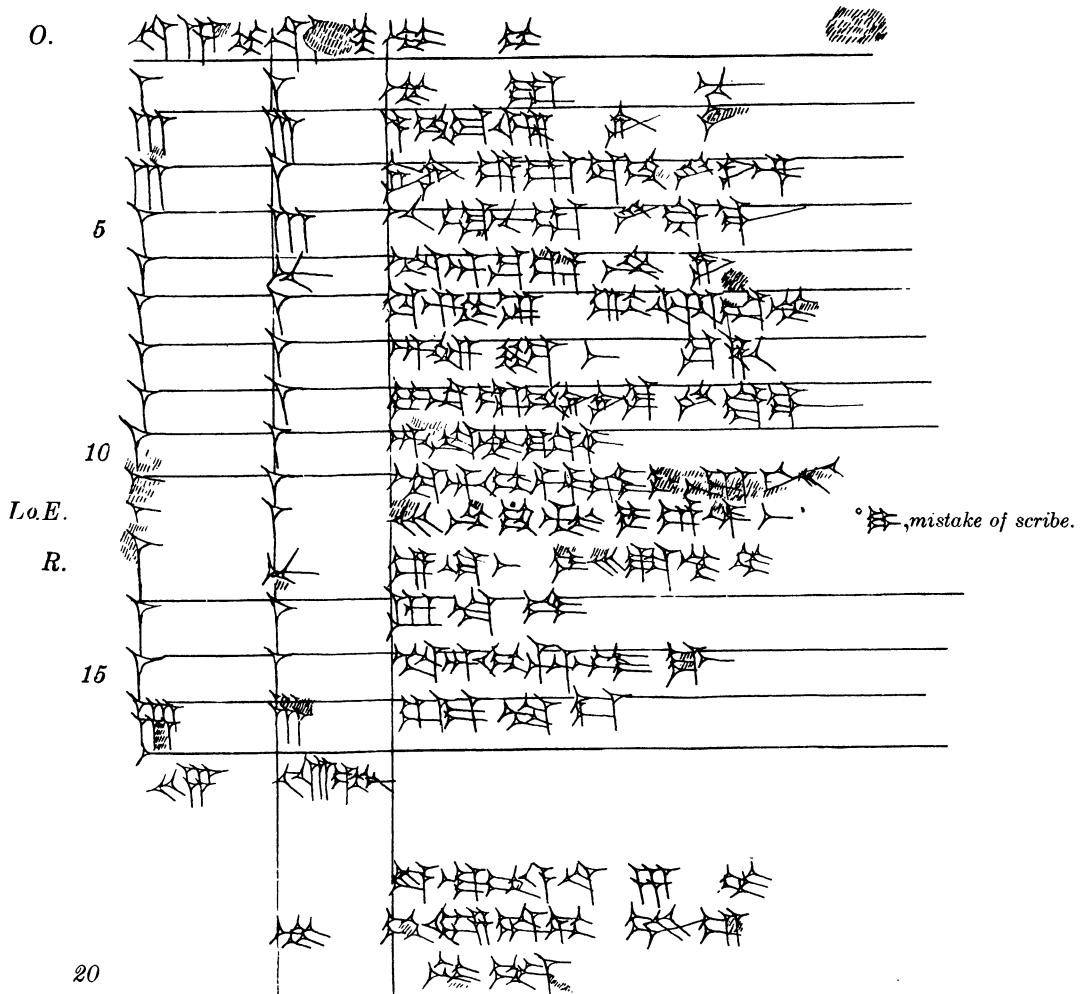


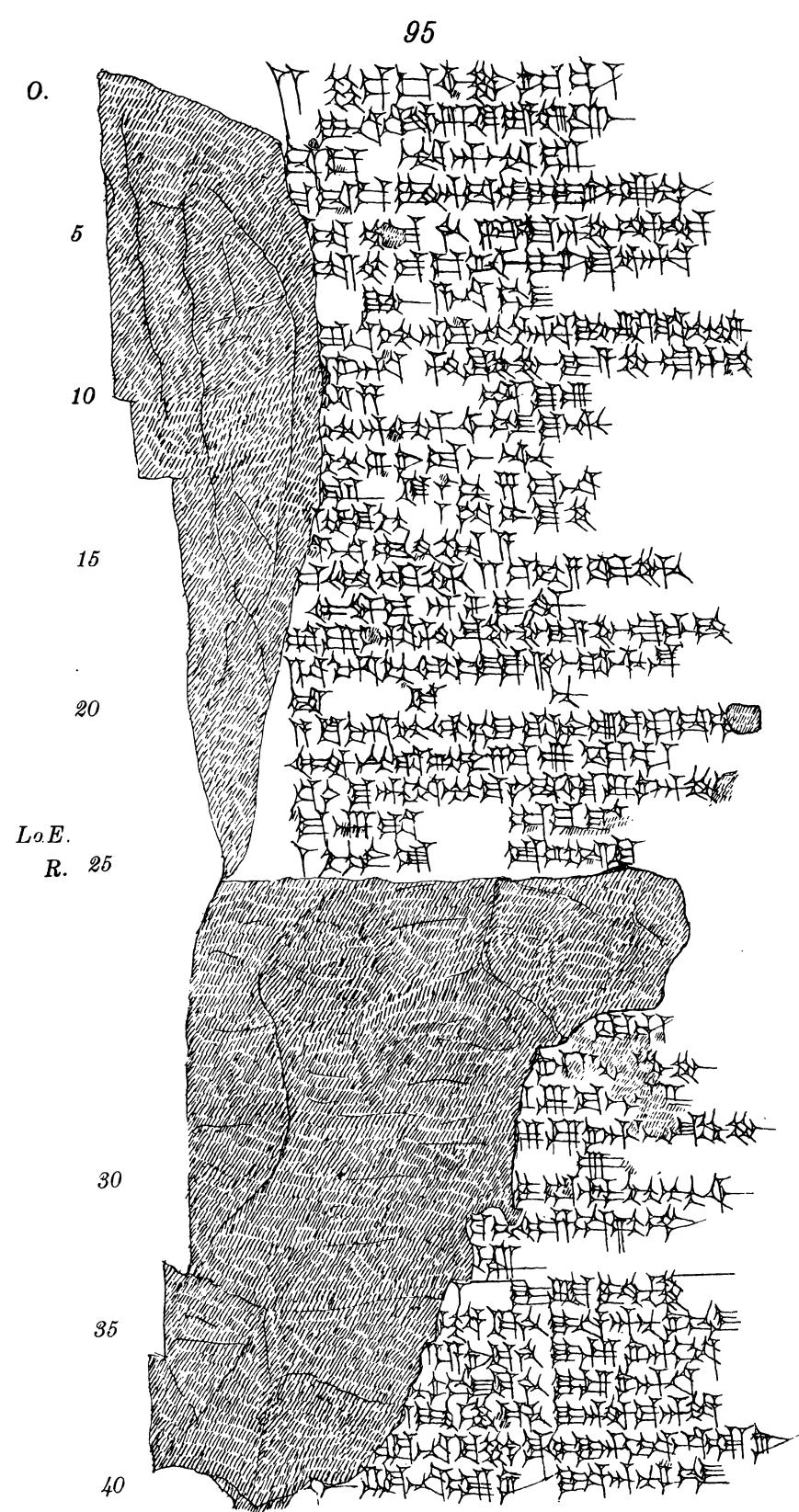
*Continued*



*Pl. 57*

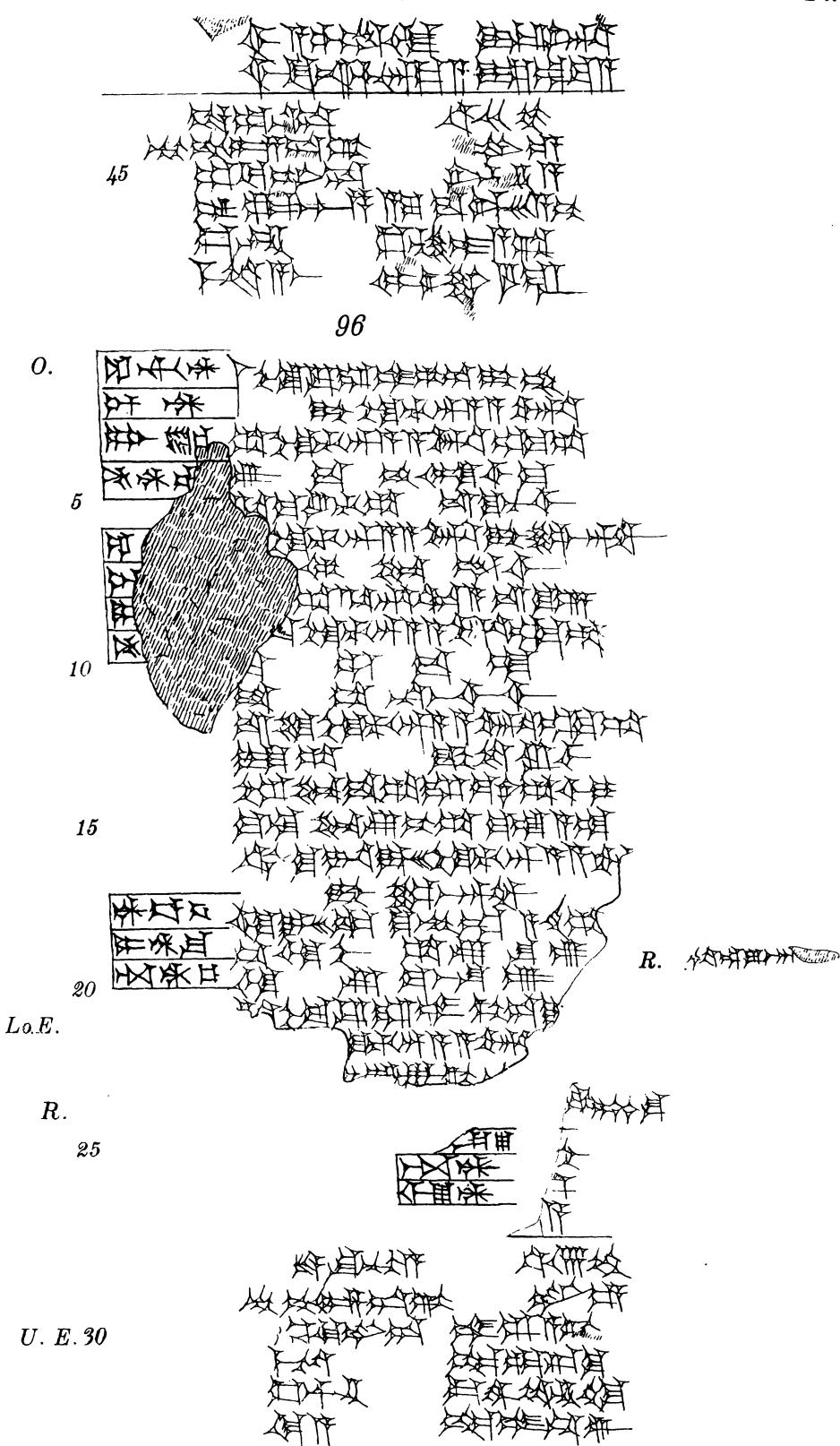


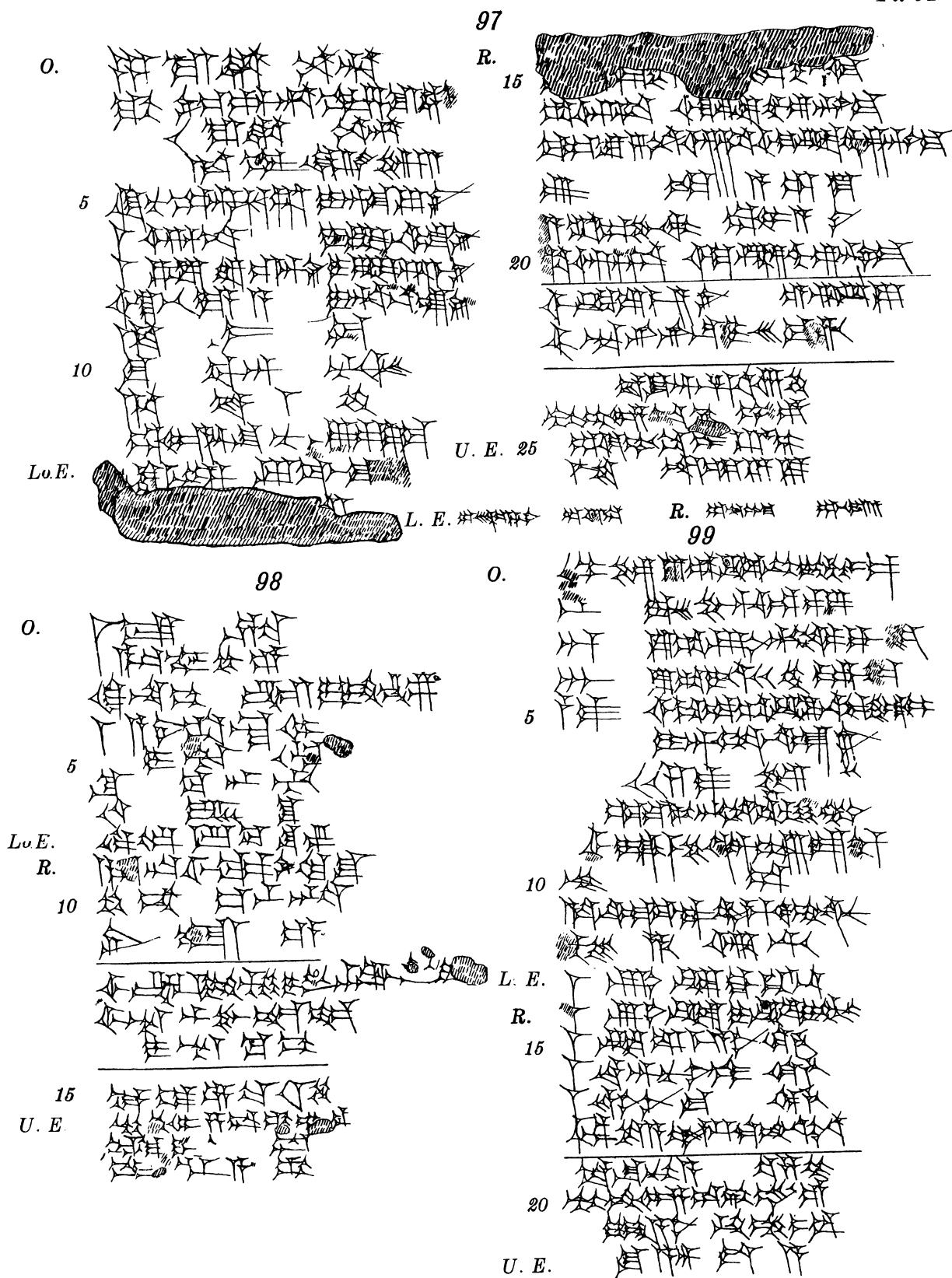


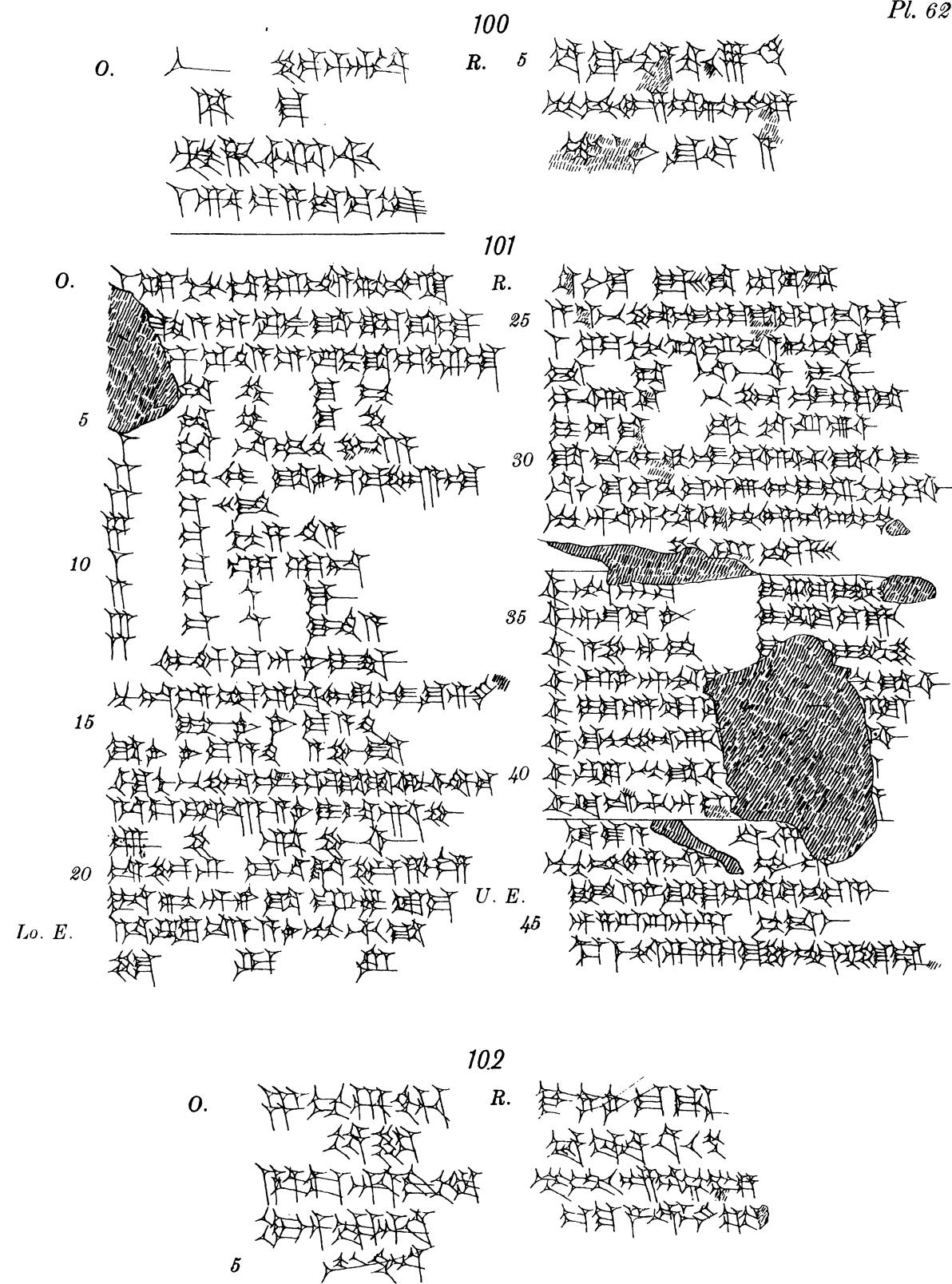


*Continued*

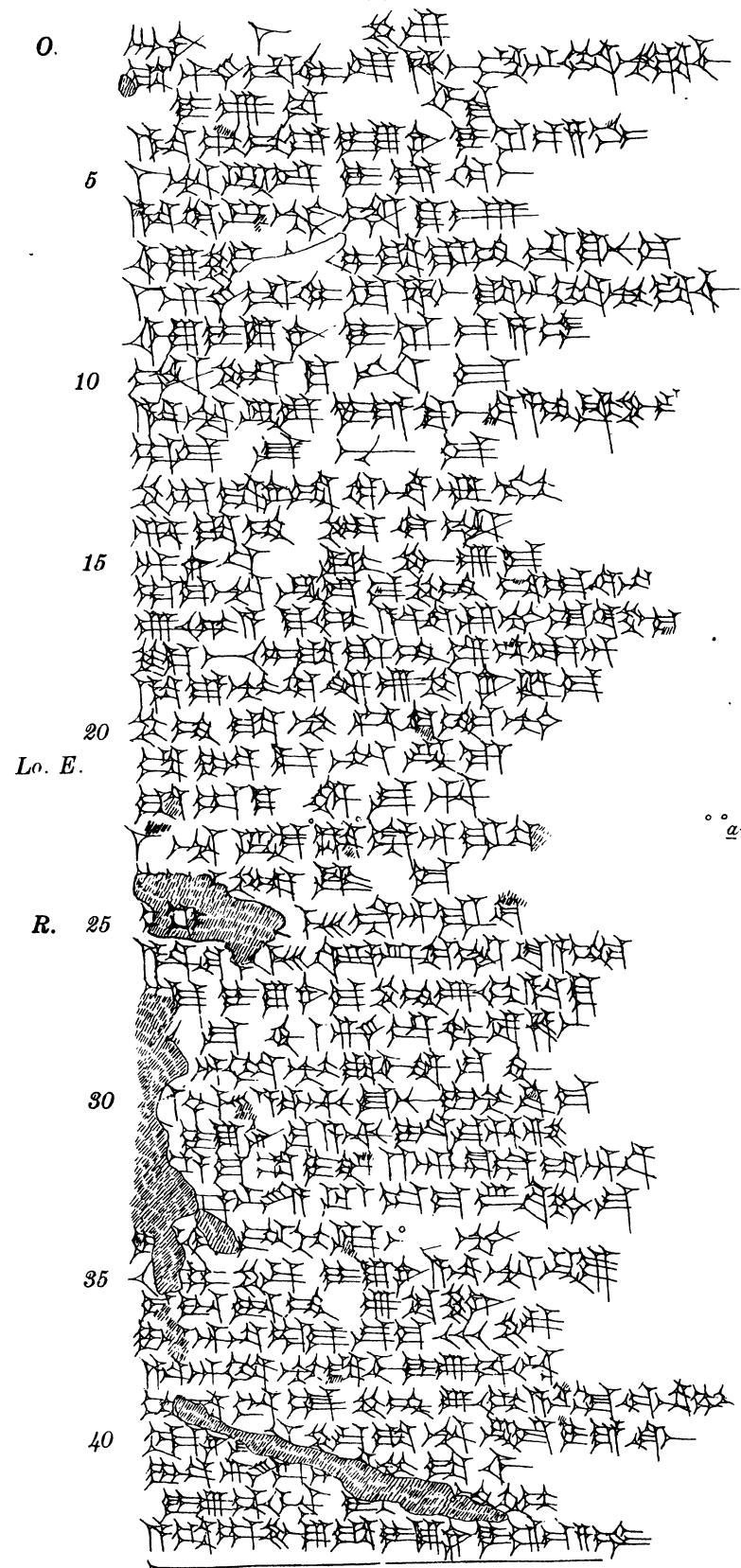
*Pl. 60*







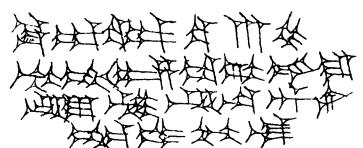
103



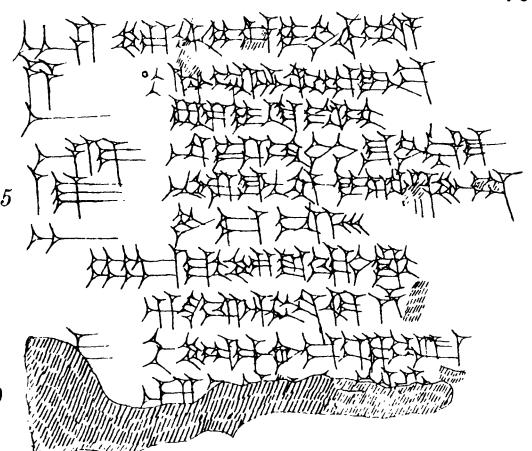
Continued



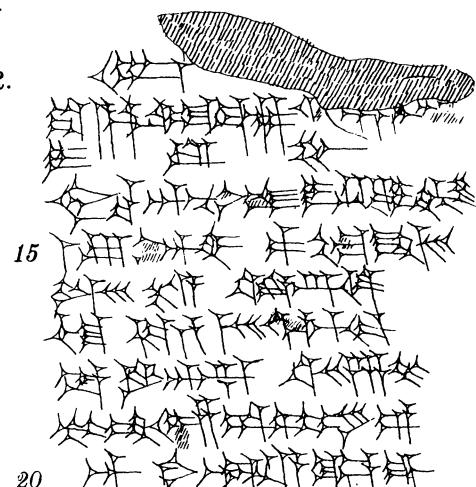
U. E. 45



104

O.  
°Erasure.

R.

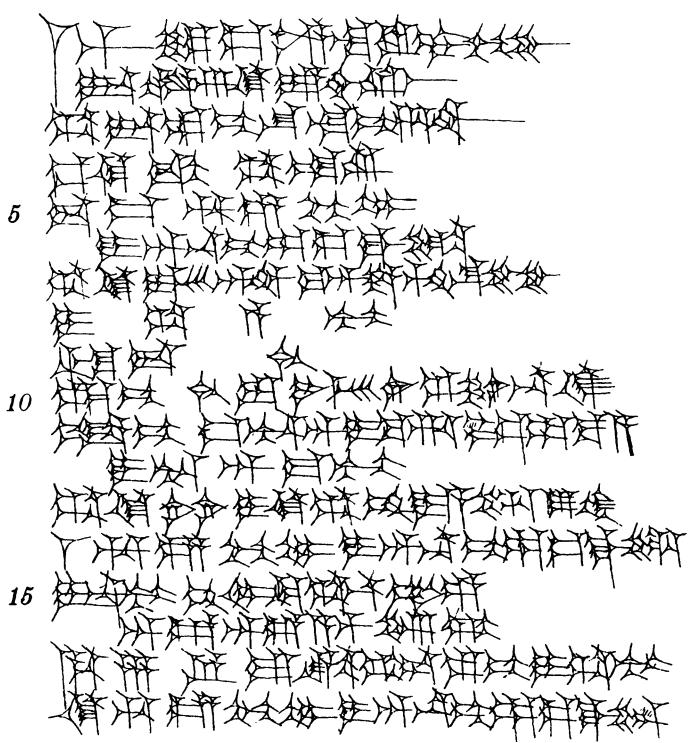


U. E. 20



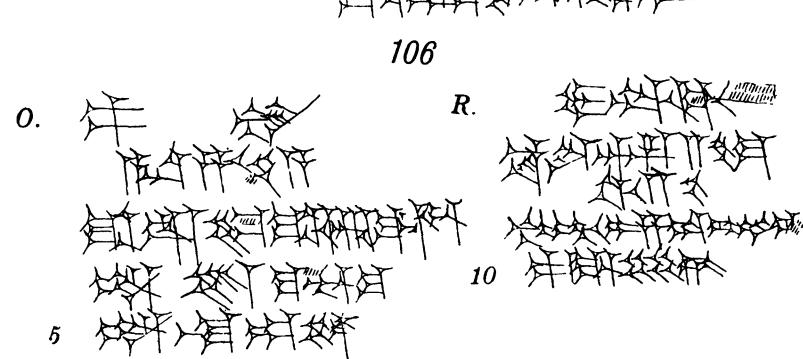
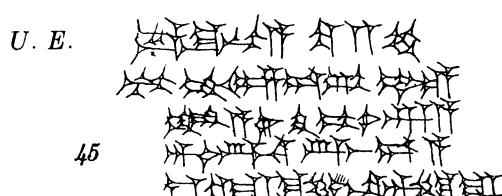
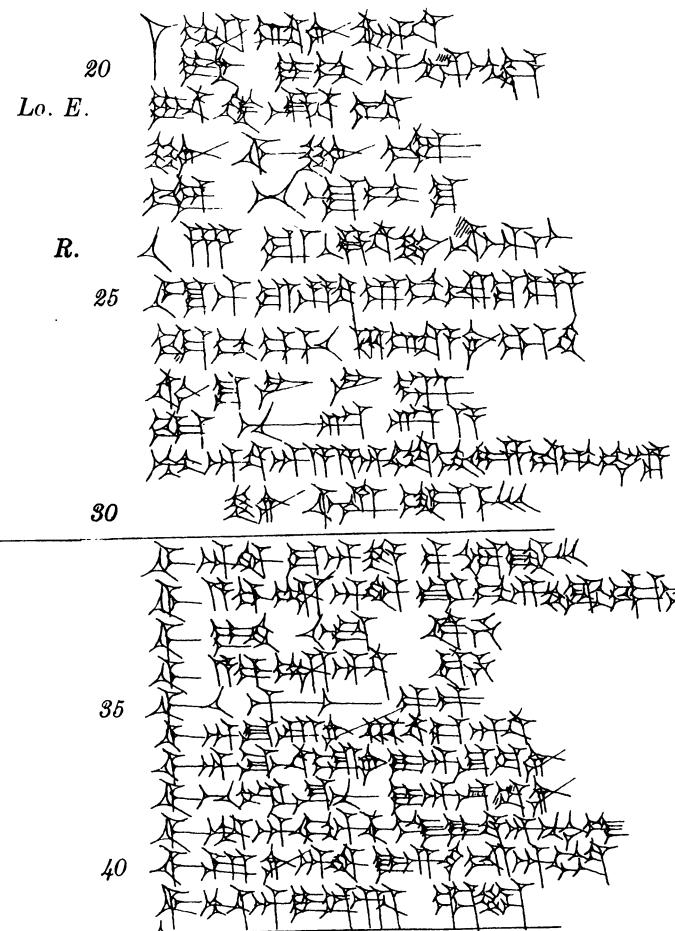
105

O.

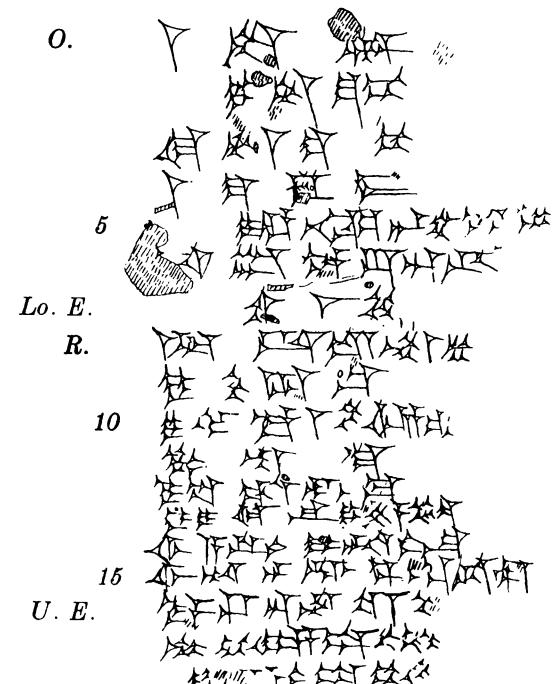


*Continued*

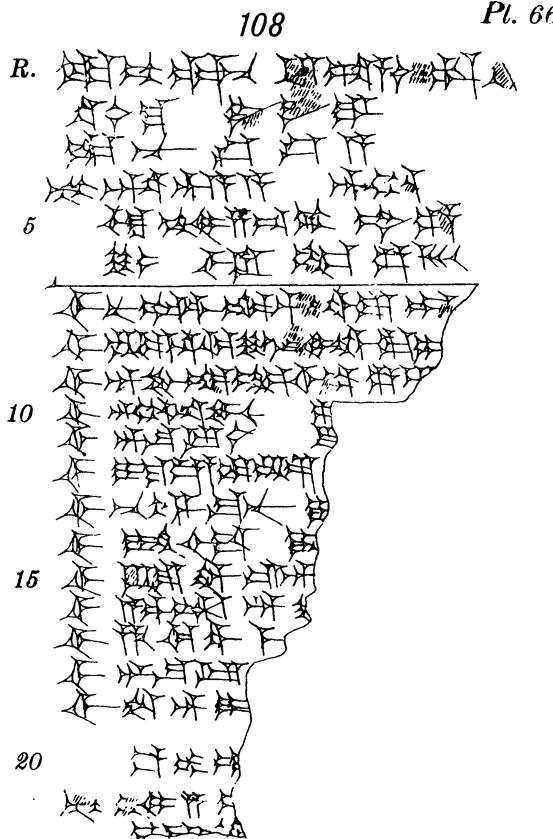
*Pl. 65*



107

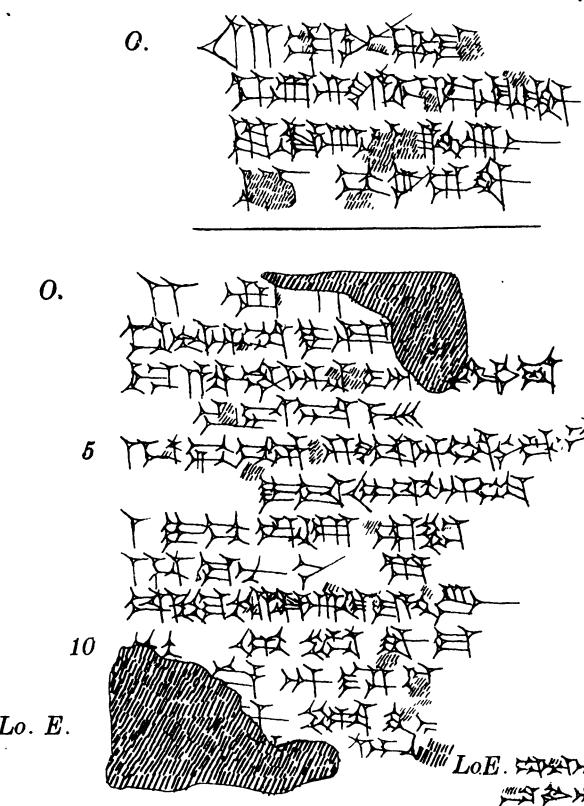


108

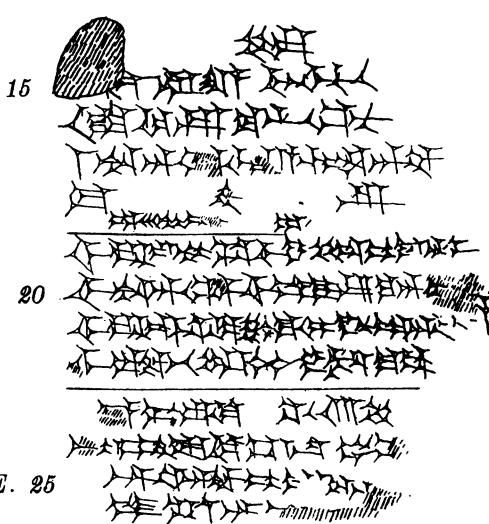


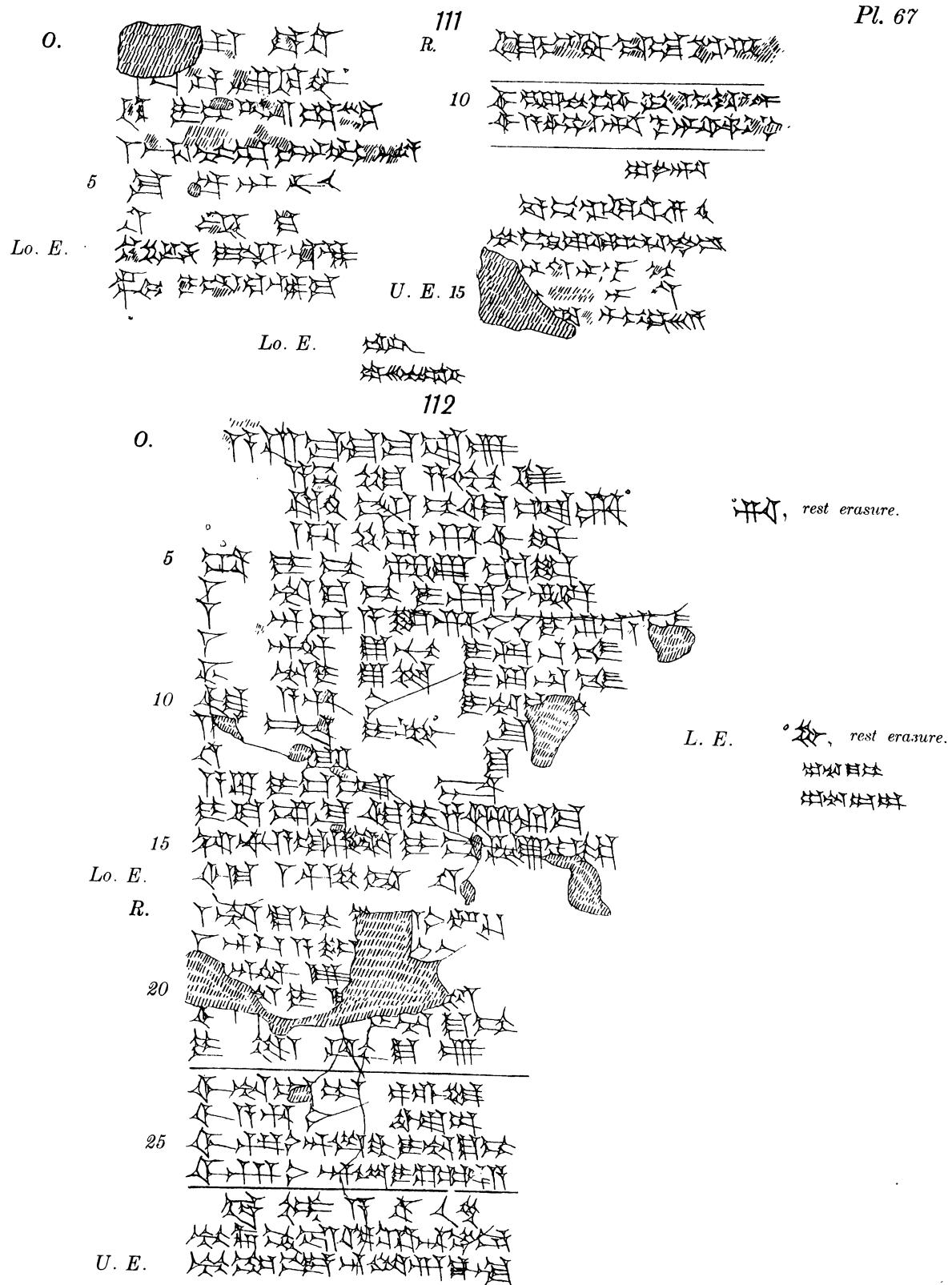
Pl. 66

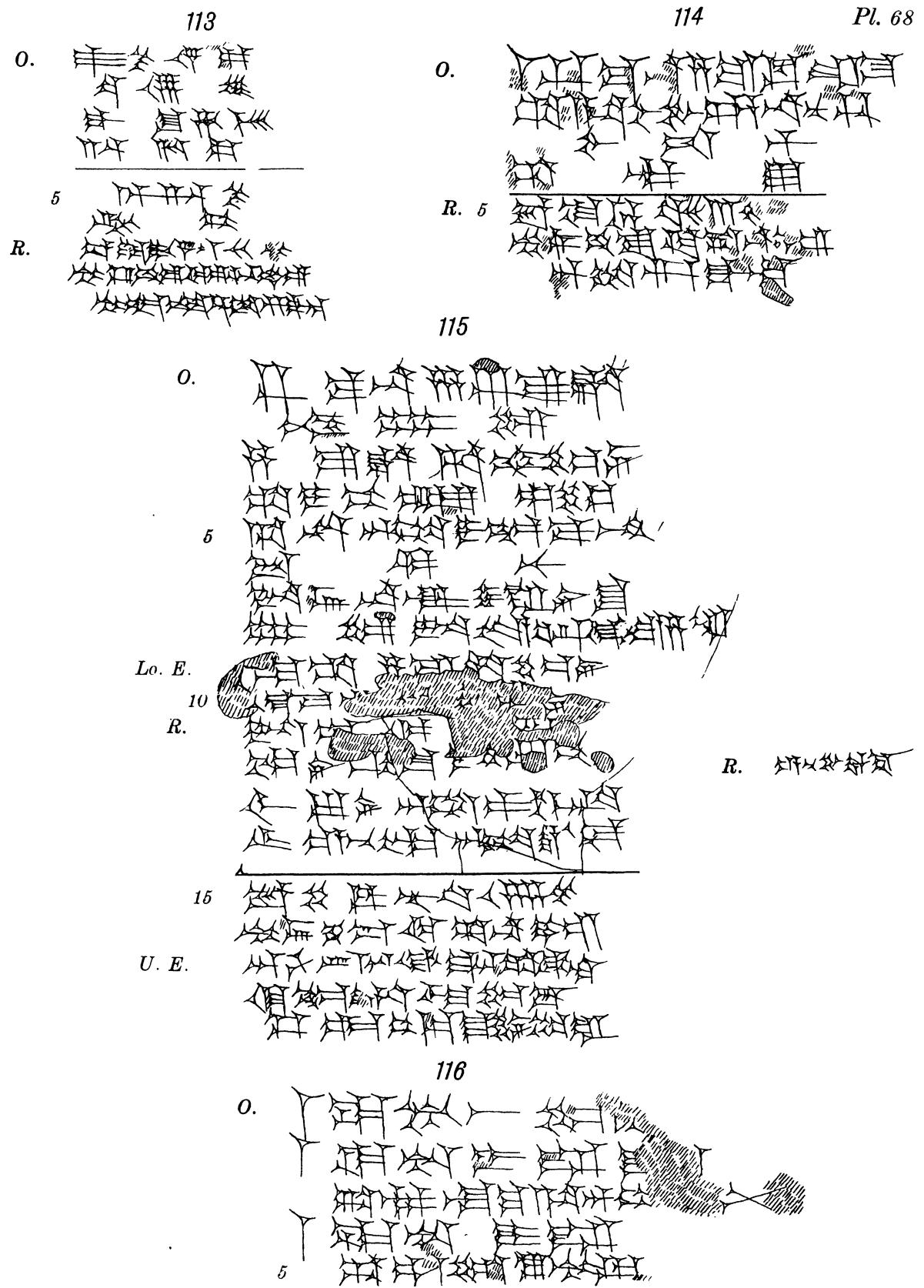
109



110



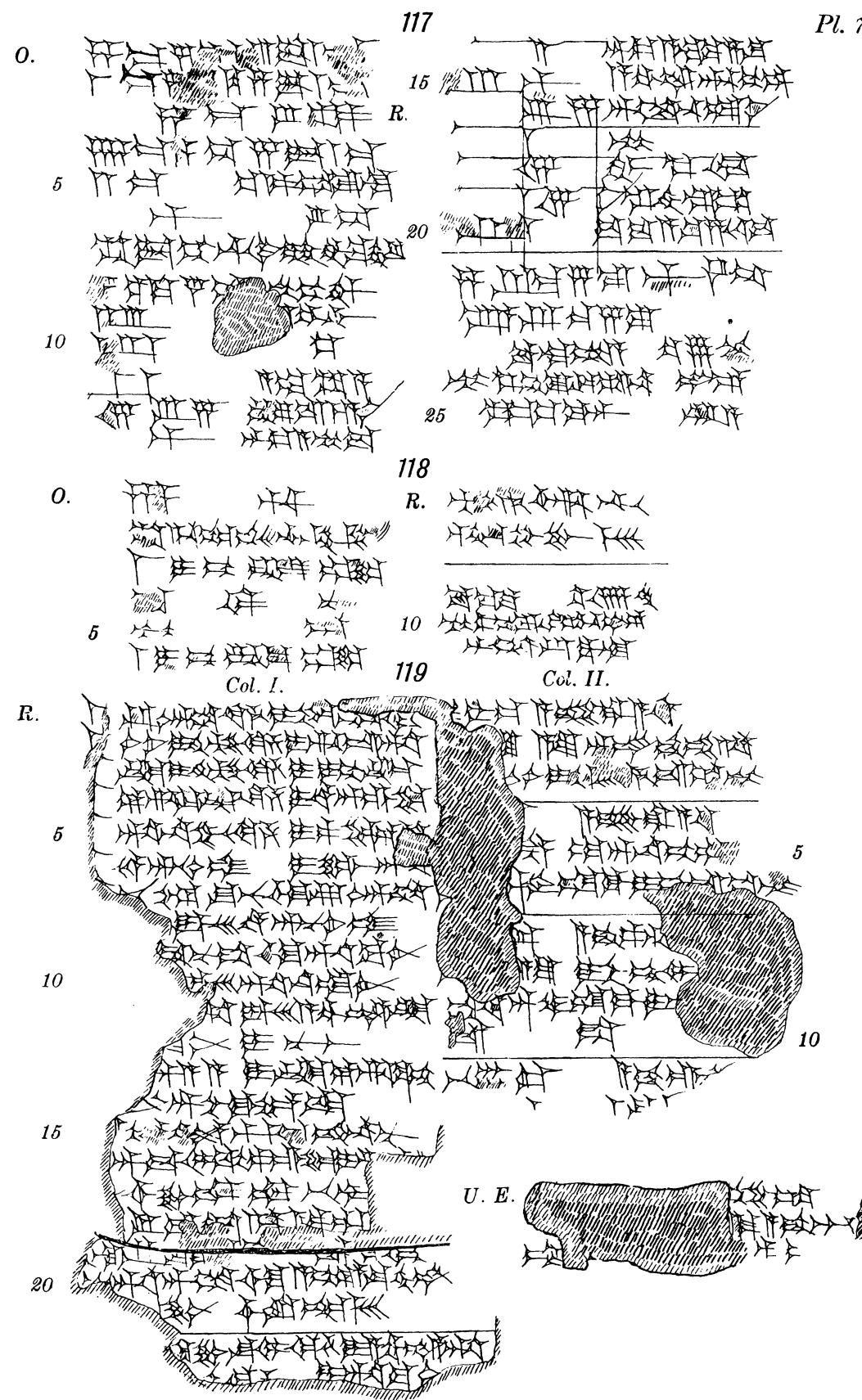




*Continued*

*Pl. 69*





119 Obverse.

*Col. I.*

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Col. II

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卷之三

卷之三

卷之三

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卷之三

Pl. 71

*Col. III*

卷之三

10

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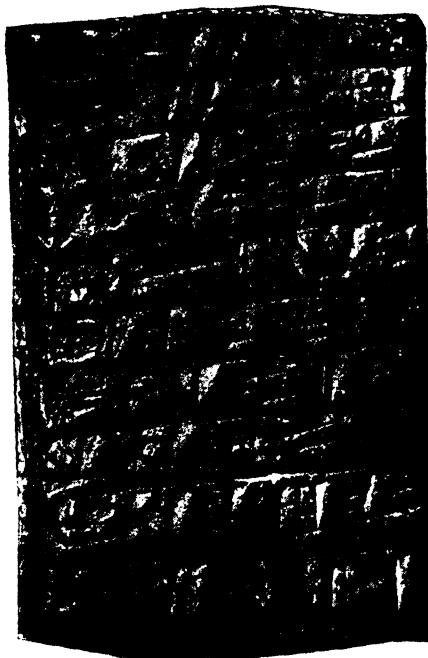
20

25

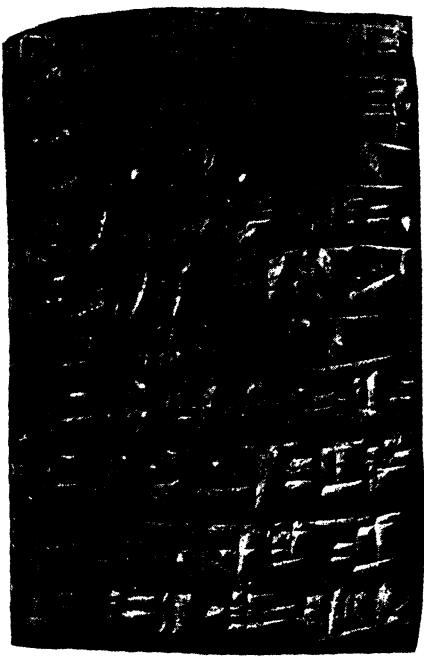
30

Plate I

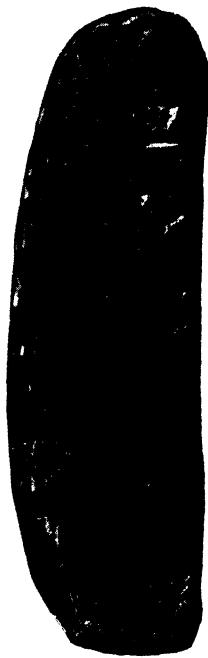
1. OBVERSE.



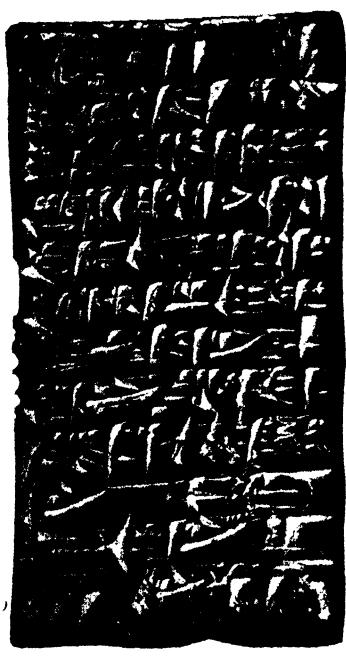
1. REVERSE.



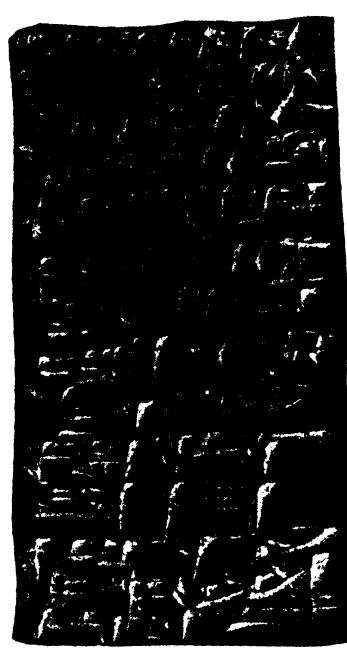
1. R. EDGE.



2. OBVERSE.



2. REVERSE.



2. R. EDGE.



1. Tablet written in the reign of *Iluma-Ila*, recording the purchase of a field.
2. Tablet, written in the reign of *Immerum*, recording the purchase of a field.

**Plate II**

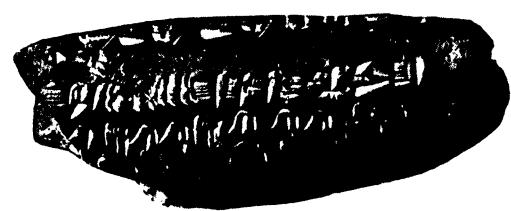
3. OBVERSE.



3. REVERSE.



3. LEFT EDGE.



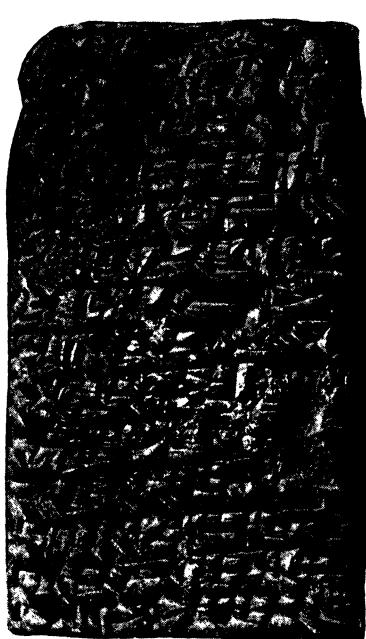
3. LOWER EDGE.



4. OBVERSE.



4. REVERSE.

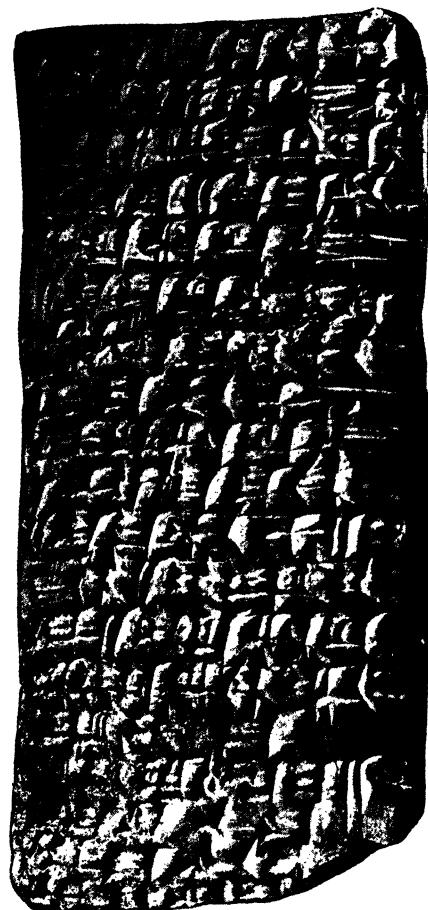


3. Tablet, written in the reign of *Bunulahšun-Ila*, containing a decision of the court.

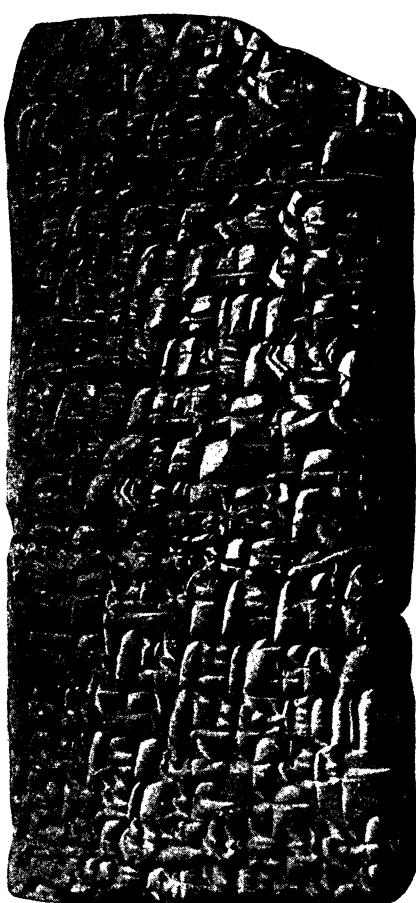
4. Tablet, mentioning the kings *Sumu-la-il* and *Zabium* in the oath. Contents : Purchase of a house.

Plate III

5. OBVERSE.



5. REVERSE.



6. OBVERSE.



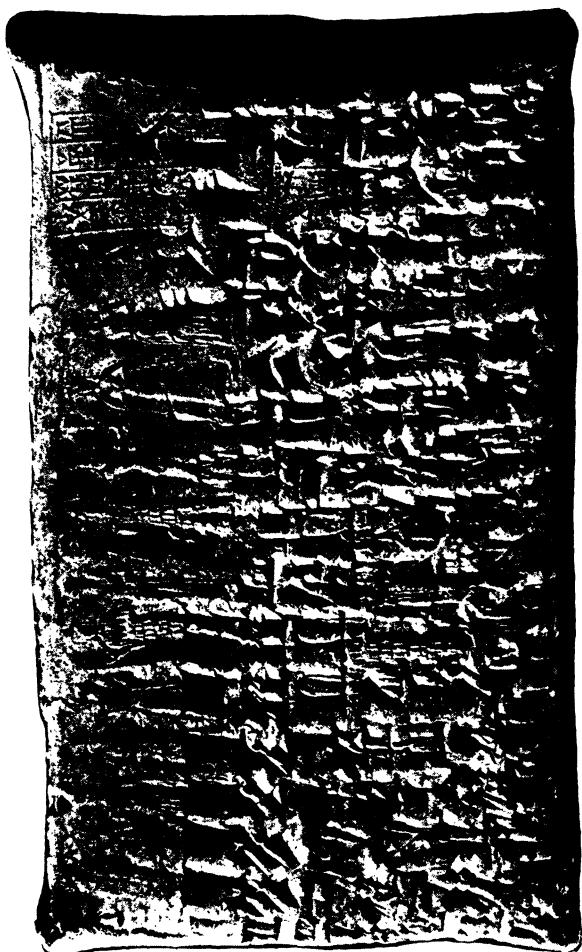
5. Tablet, written in the reign of *Abil-Sin*, recording the adoption of a boy.

6. Tablet, written in the reign of *Sin-mubalit*, mentioning "Bel tābi and his wife(?)".

Contents: Purchase of a slave.

Plate IV

7. OBVERSE.



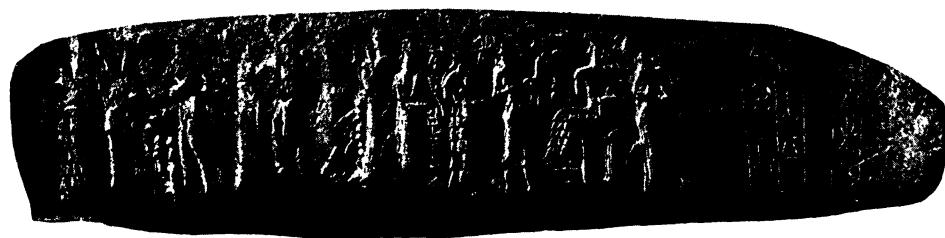
7. REVERSE.



7. UPPER EDGE.



7. LEFT EDGE.



7. Case-tablet (unopened), written in the reign of *Hammurabi*, recording the part of the paternal property which one son received after the father's death.

Plate V

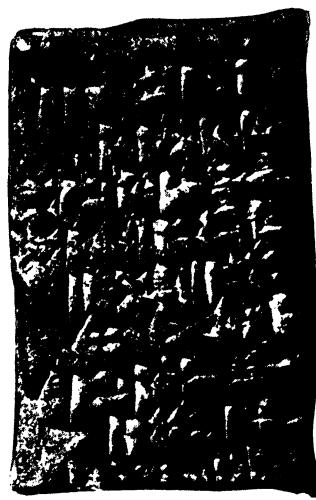
8. OBVERSE.



8. LOWER EDGE.



9. OBVERSE.



9. LEFT EDGE.



10. LOWER EDGE.

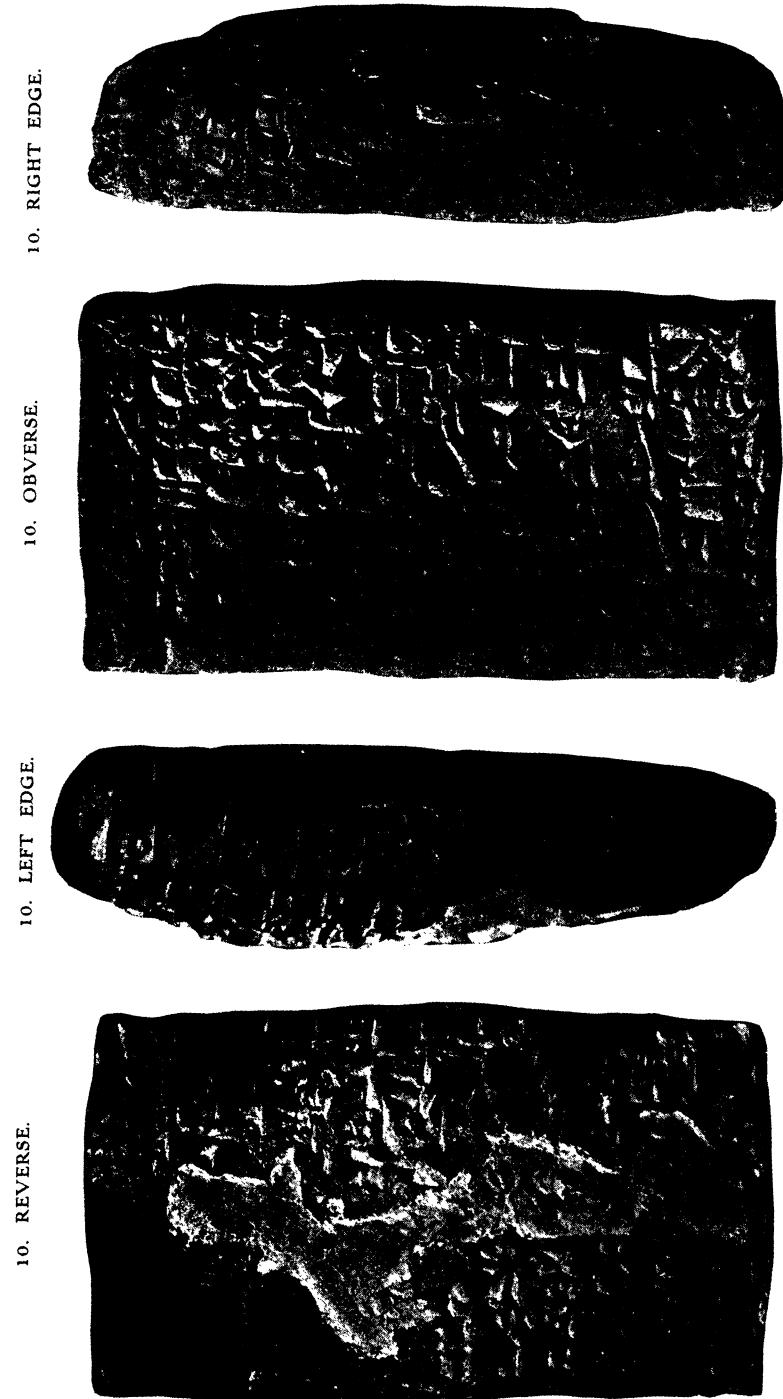


8. Tablet, written in the reign of *Hammu-rabi*, containing the memorandum of a receipt and showing an interesting seal impression.

9. Tablet, written in the reign of *Abi-eshuḥ*, recording a receipt of money. The seal cylinder on the edge shows the name *Abum-waqar*, written *Wabum-aqar*.

10. See Plate VI.

**Plate VI**



10. Tablet, mentioning the names of *Hammurabi* and *Shamsi-Adad* in the oath.  
Contents : A decision of the court at Babylon. Cf. Plate V.

**Plate VII**

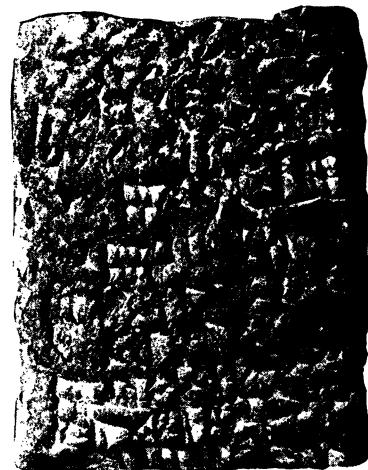
11. OBVERSE.



11. REVERSE.



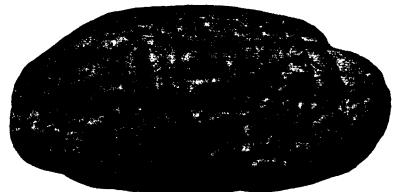
12. OBVERSE.



12. REVERSE.



12. LOWER EDGE.

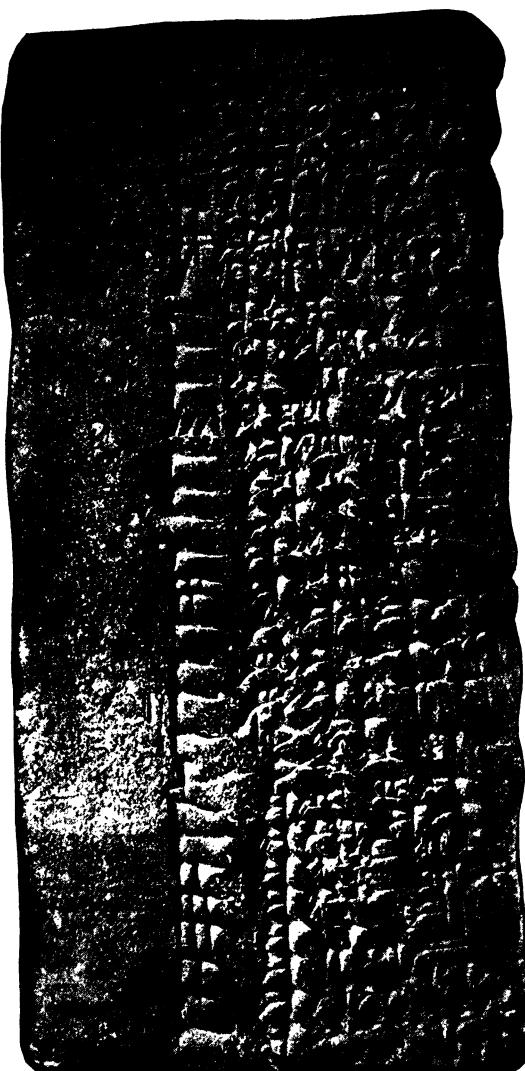


11. Case-tablet, written in the reign of *Hammu-rabi*, recording the lease of a house.

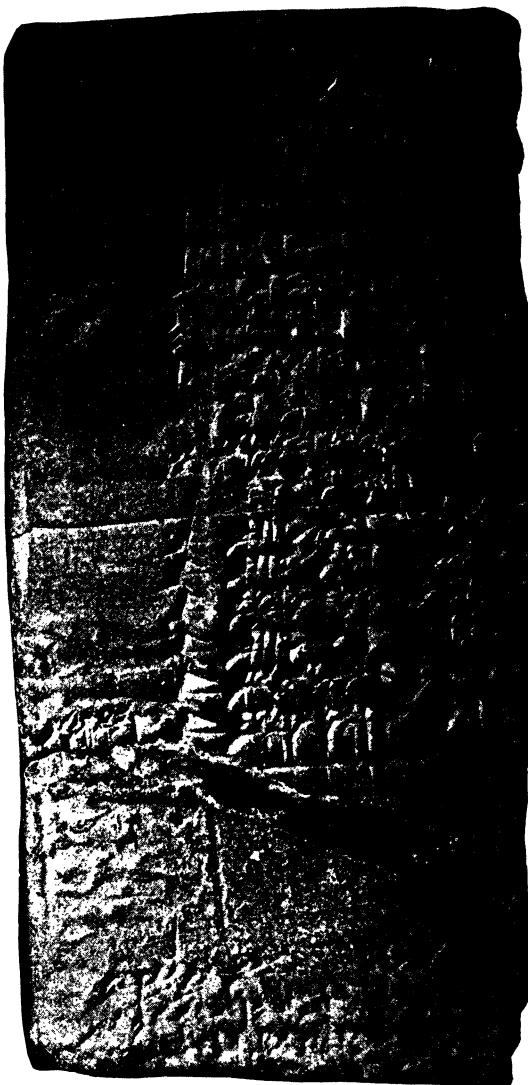
12. Tablet, written in the reign of *Ammi-ditâna*, giving the names of two different years of the king *Abi-eshuâb*.

Plate VIII

13. OBVERSE.



13. REVERSE.



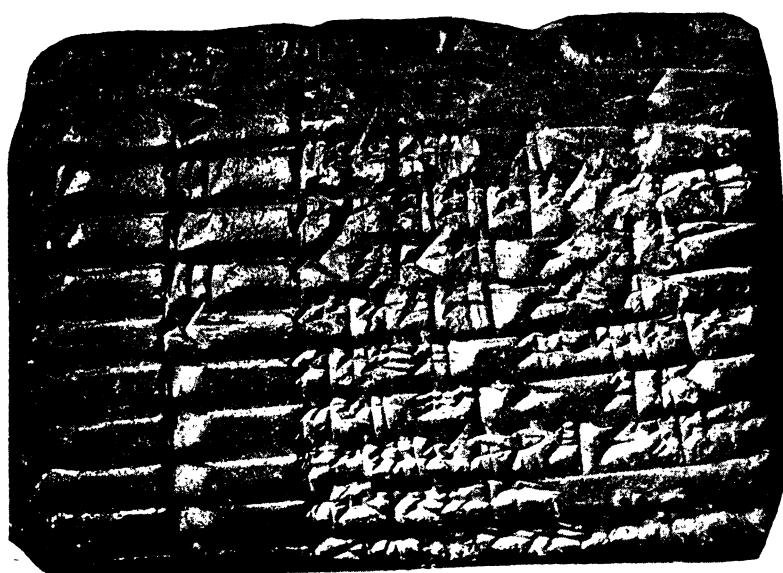
13. RIGHT EDGE.



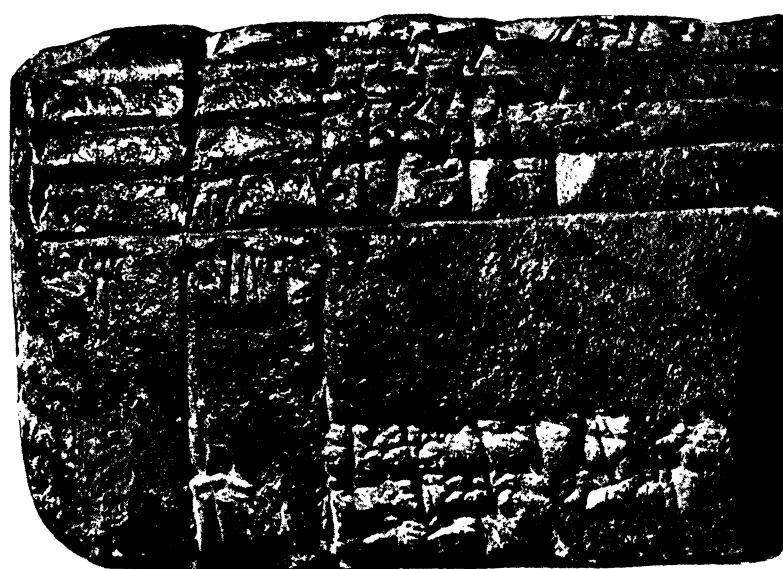
13. Tablet, written in the reign of *Ammi-ditâna*, recording the dowry given to a young bride by her father. The right edge shows the finger impressions of the scribe who wrote the tablet.

Plate IX

14. OBVERSE.



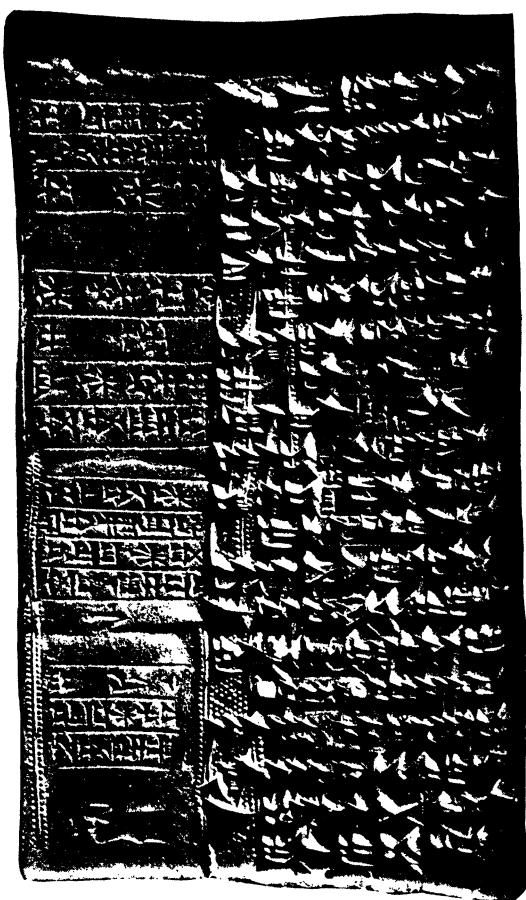
14. REVERSE.



14. Tablet, written in the reign of *Ammi-zaduga*, recording certain amounts paid to different persons  
on two subsequent days.

Plate X

15. OBVERSE.



15. REVERSE.



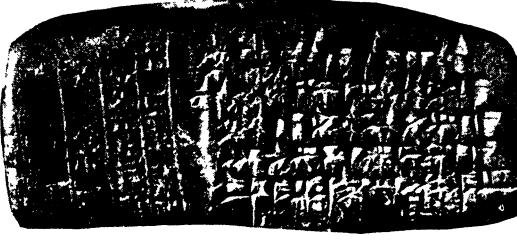
15. LEFT EDGE.



15. LOWER EDGE.



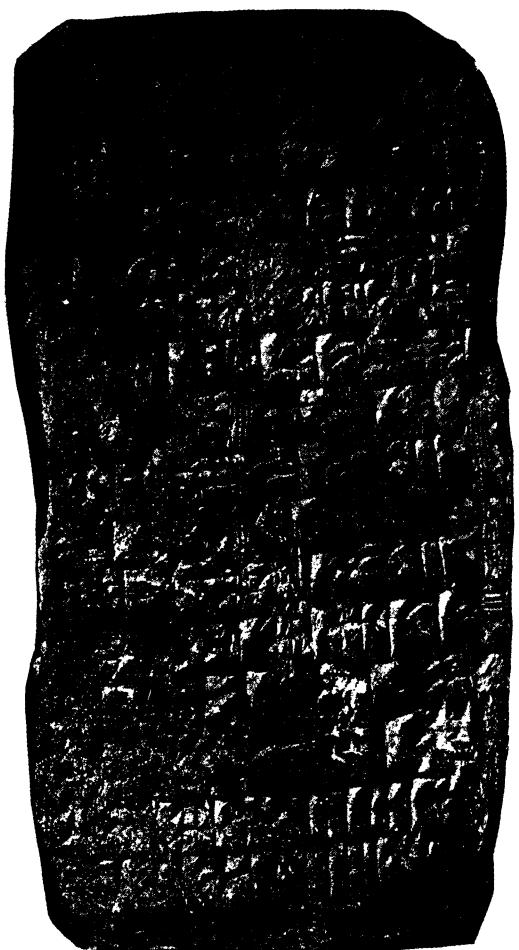
15. UPPER EDGE.



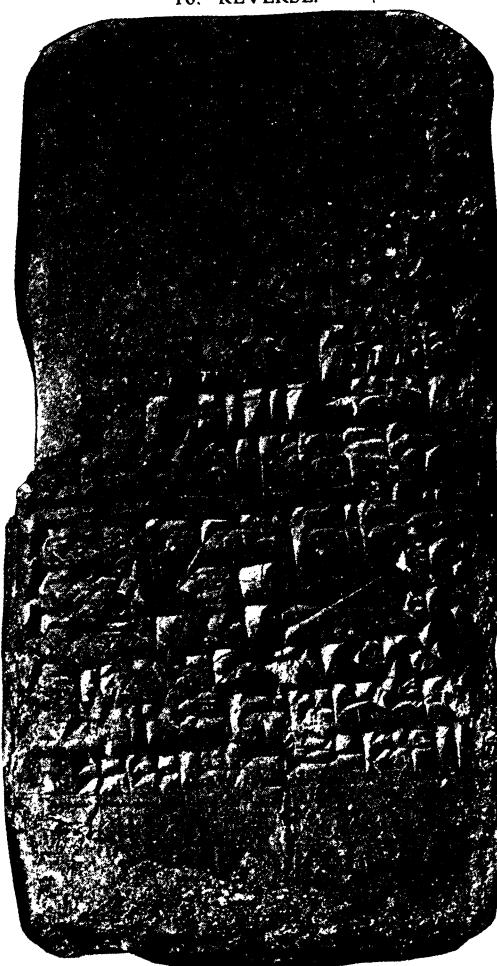
15. Case-tablet (unopened), written in the reign of *Ammi-zaduga*, recording the sale of a field at *Sippar-jahrurum*.

Plate XI

16. OBVERSE.



16. REVERSE.



16. LOWER EDGE.

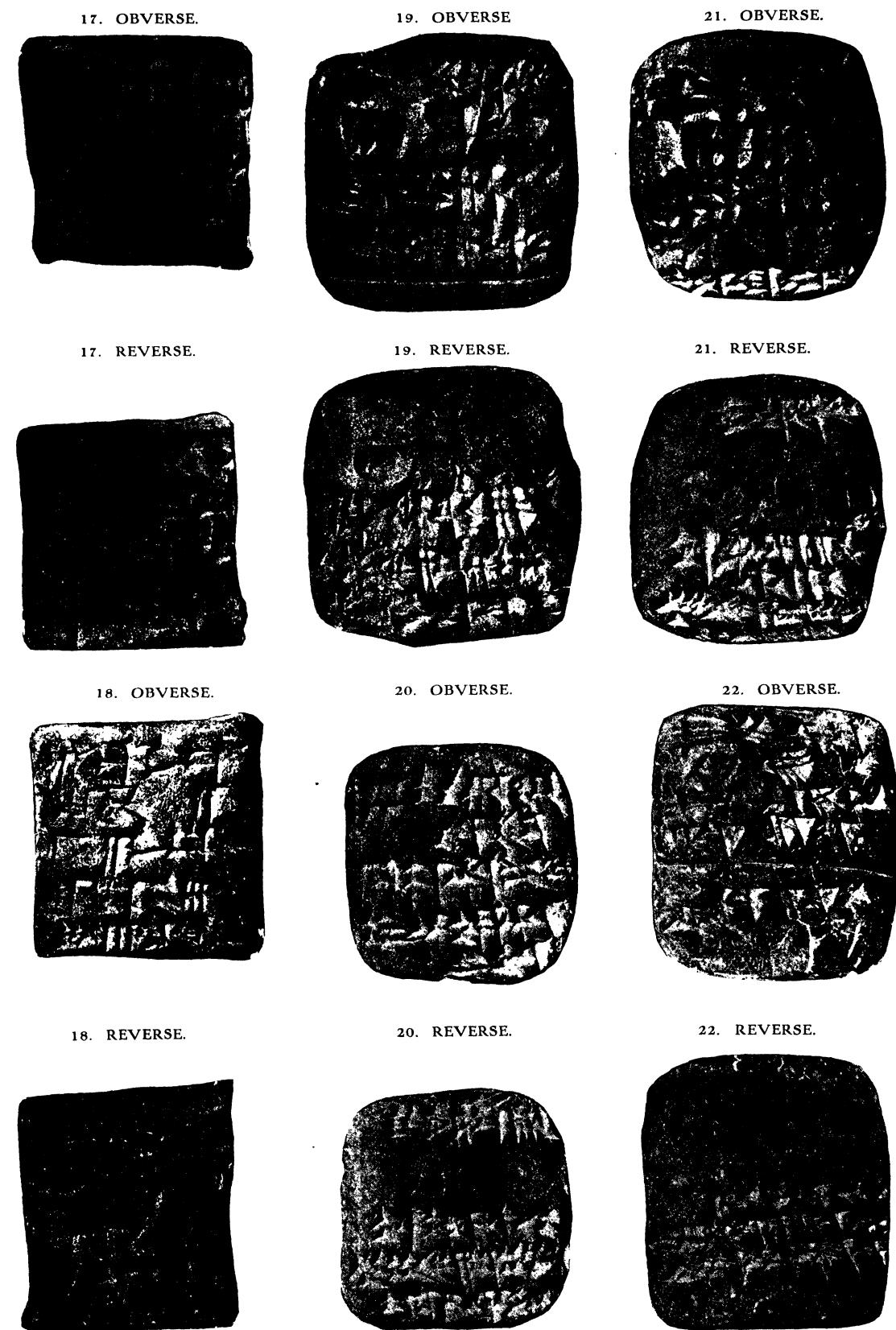


16. RIGHT EDGE.



16. Tablet, written in the reign of *Samsu-ditâna*, recording a donation.

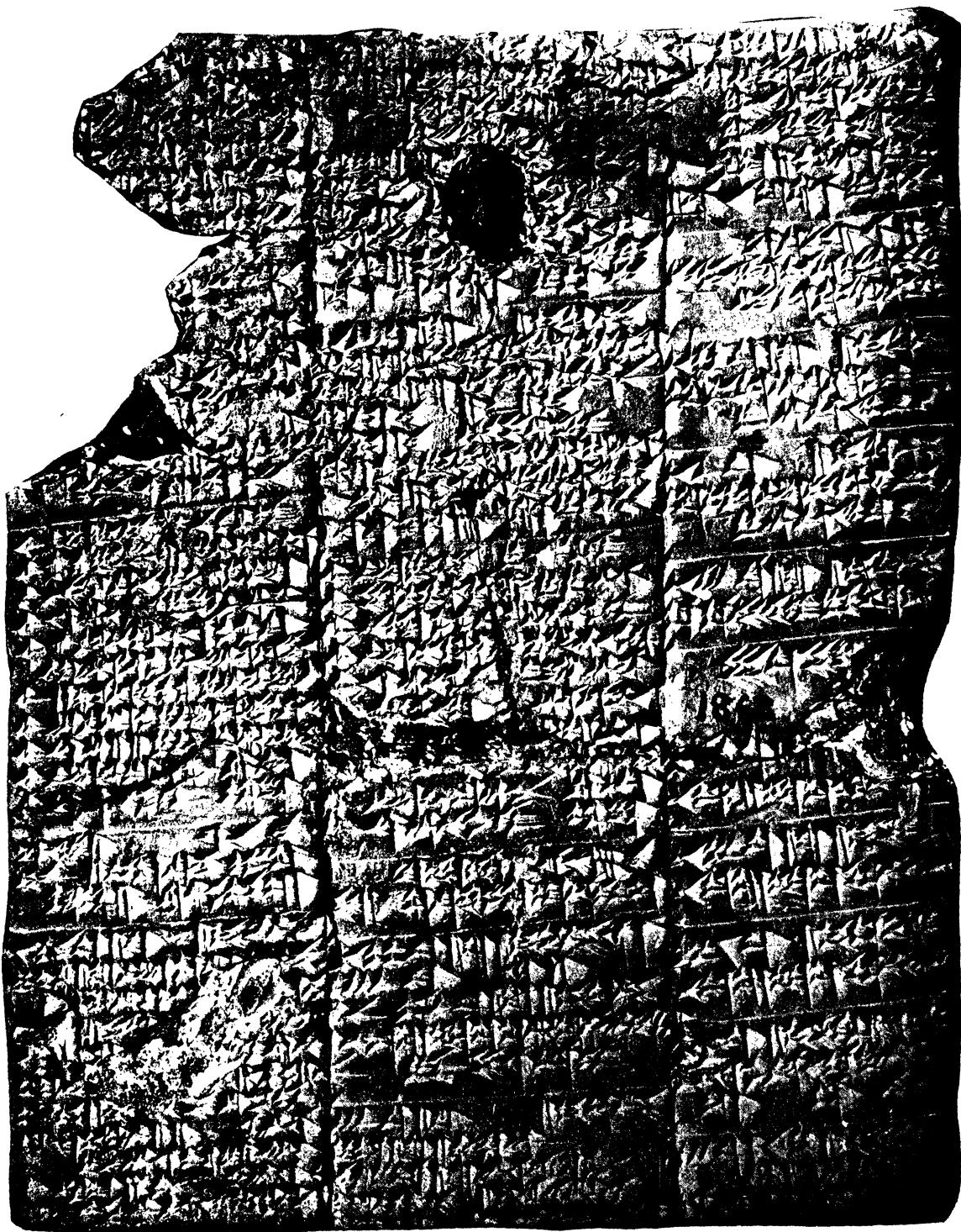
**Plate XII**



17-22. Small tablets, containing memorandums of different kind, written in the reign of *Uammu-rabi* (17 and 18),  
*Ammi-zaduga* (19-21), and *Samsu-dilâna* (22).

**Plate XIII**

23.



23 Obverse of a big tablet, recording the purchase of different fields in the reigns of *Abi-eshuḥ* and *Ammi-dilāna*.

6  
pl

## CORRECTIONS.

- P. 76, list 4, *Anil-Rammān, malahūm*, read 110, instead of 100.  
P. 77, list 4, *Marduk-mushalim* No. 2, priest of *Aja*, read 23 instead of 22.



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PY

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MAY 4, 1910

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THE BABYLONIAN EXPEDITION  
OF  
THE UNIVERSITY OF PENNSYLVANIA

SERIES A: CUNEIFORM TEXTS

EDITED BY

H. V. HILPRECHT

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VOLUME VI, PART 1

BABYLONIAN  
LEGAL AND BUSINESS DOCUMENTS  
FROM THE TIME OF  
THE FIRST DYNASTY OF BABYLON

CHIEFLY FROM SIPPAR

BY

HERMANN RANKE

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"ECKLEY BRINTON COXE, JUNIOR, FUND"

PHILADELPHIA

*Published by the Department of Archaeology, University of Pennsylvania*  
1906





